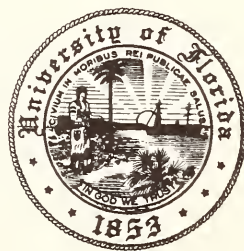


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SHAKESPEARE'S JEST BOOK



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Shakespeare's Jest Book

An Edition of
A Hundred Mery Talys (1526)

Edited in 1866

By
Hermann Oesterley

A Facsimile Reproduction

With an Introduction

By
Leonard R. R. Ashley

Buy, reade, and judge,
The price do not grudge;
It will do thee more pleasure,
Than twice so much treasure. —
Merrie and Conceited Jests
of George Peele, 1607.

GAINESVILLE, FLORIDA

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1970

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INTRODUCTION

The jester was always one of the most significant persons at court in medieval and Renaissance Europe, and humor was one of the best keys to the understanding of the society. The *marotte* or bauble of the jester was often a symbol of power. Winnow all the folly of a shrewd man in motley, as Sir W. S. Gilbert suggested, and there will be "a grain or two of truth among the chaff." The jester's wit gives cheer to the lowly and restores a sense of proportion to the powerful. When comedy strives, as in Jonson's satires, to "show an image of the times/And sport with human follies, not with crimes" it serves an essential social purpose.

Shakespeare, who studied the function of the fool both in jestbooks of foreign origin (such as *Fables of Alfonse and Poge*, 1484, and versions of the Til Eulenspiegel or *Howleglas* stories) and of English composition (such as Thomas Berthelet's *Tales and Quicke Answers*, c. 1535), was also able to draw on the living tradition of his clowns Will Kempe and Robert Armin, adapting the jester to such diverse purposes as the enlivening of his comedies and the deepening of the tragedy in *King Lear*. At command were both the lively theatrical tradition of the clown and a library of jestbooks from the pens of James Sandforde, Thomas Twyne, Phiston, Richard Tarleton, Sir Richard Barclay, John Singer, Giles Corrozet, Thomas Dekker, George Wilkins, Richard

Johnson, and many an anonymous author or collector of "clinches, bulls, quirkes, yerkes, quips and jerkes" assembled, as Thomas Deloney said in his *Mirror of Mirth and Pleasant Conceits* (1583), for "the recreation and delight of many, and to the hurt and hinderance of none," whether old chestnuts or new jokes, designed to prepare the reader to scintillate in public or to relax in private.

A Hundred Mery Talys (1526) was one of these treasuries of the humor of the common man that Shakespeare certainly knew and employed. Hermann Oesterley recounts something of the history of the book; it may be added that a third copy has been found and is now in the Folger Shakespeare Library. The three extant copies seem to belong to two different editions. Certainly this collection, though only one of many (as the lists of Ernest Schulz in *Palestra*, CXVII; F. P. Wilson in *Huntington Library Quarterly*, II; and P. M. Zall in *Shakespearean Research Opportunities*, VI, demonstrate), was important enough to have John Rastell's rights assigned in 1557/8 to John Walley and in 1582 to Samson Awdley and John Charlwood. If these men issued new editions, they apparently are lost.

In *A Hundred Mery Talys*, as well as other collections of quips, answers (riddles), and anecdotes, there is a link between the great dramatist's art, in tragedy and festive comedy both, and the folk wisdom and fun handed down from generation to generation. Among the happy hodgepodge of *A Hundred Mery Talys*, derived from a great many old and foreign sources, there is plenty of domestic wit and wisdom from the court and the alehouse, native funny stories that were the common property of the period. Probably the principal milestone in

the development of the jestbook in England from Caxton's time to Shakespeare's, *A Hundred Mery Talys* presents this humorous trove in a simple, charming, colloquial style. Here may be heard the authentic voice of the common people, the penny public of Shakespeare's theatre, in the crude, sometimes clever little stories that have the direct and naïve appeal of woodcuts, fresh and striking. There are many other jestbooks, but probably there is none which can equal this one in importance—and very few are anywhere near as entertaining.

LEONARD R. N. ASHLEY

Brooklyn College of
The City University of New York
March, 1970

Shakespeare's Jest Book.

A HUNDRED MERY TALYS,
FROM THE ONLY PERFECT
COPY KNOWN.

EDITED,
WITH INTRODUCTION AND NOTES,
BY
DR. HERMAN OESTERLEY.



LONDON:
JOHN RUSSELL SMITH,
SOHO SQUARE.
1866.



INTRODUCTION.

THE editor of the following pages, while engaged in the composition of a new catalogue of the prose works of fiction preserved in the Royal Library of the University in Göttingen, met with a perfect copy of the "C. Merry Tales," printed by John Rastell in 1526. He postponed, however, all researches regarding it until the time when the advancement of his work should require. In the mean time this copy came under the notice of Dr. Carl Goedeke, the eminent judge of early literature, who at once recognized it as the book alluded to by Shakespeare in "Much Ado About Nothing." This caused my learned colleague, Prof. F. W. Unger, to give a bibliographical account of the discovery in the "Serapeum" (No. 9, May 15th, 1864, p. 142). About this time, Mr. Hazlitt's reprint

from the fragmentary but until this time only known copy reached us,¹ and notice was given of it in the "Göttinger gelehrte Anzeigen" (23 St. June 8th, 1864, p. 917) by Prof. Unger, thus again drawing the attention of literary men to the perfect copy preserved in our library.

The original of Mr. Hazlitt's edition was discovered by the Rev. J. J. Conybeare in 1815,² and reprinted the same year in S. W. Singer's "Jest Book."³ It was printed without date,

¹ "Shakespeare Jest Books; reprints of the early and very rare Jest Books supposed to have been used by Shakespeare. I. A Hundred Mery Talys. II. Mery Tales and Quicke Answeres. Edited, with Introduction and Notes, by W. Carew Hazlitt. London, Willis and Sotheran, 1864, 8°."

² Collier, "Shakespeare," Lond. 1842, vol. ii. p. 208, note 8, gives erroneously the year 1835 as the date of the discovery and reprint.

³ "Shakespeare Jest Book. Part I. Tales and quicke Answeres very mery and pleasant to rede, with a Preface and a Glossary. Part II. A C mery Talys, with a Preface and Glossary. Part III. Supplement to the Tales and quicke Answeres, being Mery Tales, wittie Questions and quicke Answeres, very pleasant to be readde." Chiswick, 1814-16, 8vo. Three parts in 1 vol., 250 copies printed, with an "Address to the Reader," by the editor, S. W. Singer, Esq. Of this edition hardly a single copy has ever come to Germany. See "Biographical Memoir of Edmond Malone" [by James Boswell], Lond. 1814, privately

but with the mark of John Raftell⁴ on the reverse of the last leaf, twenty-four leaves in folio, black letter.⁵ Many leaves of this copy, from having been used as pasteboard to another book, were mutilated, and though several copies had been employed in fashioning the pasteboard, and so a comparatively large fragment was saved, yet many deficiencies remained. Besides a quantity of smaller gaps throughout the whole book, in twenty-six⁶ of the tales several lines are wanting, and six⁷ are too much damaged to decypher.

The original of the present edition is perfect. It was printed by John Raftell in 1526, black letter, twenty-eight leaves in folio, though only

printed; "Retrospective Review," N. S. No. 8, Aug. 1854, vol. ii. p. 313; "London Magazine," edited by Taylor and Hessey, 1823-24.

⁴ See, about this early English printer, James Ames, "Typographical Antiquities," augmented by W. Herbert, Lond. 1785-90, 4to. vol. i. p. 326.

⁵ Lowndes, "The Bibliographer's Manual," part v. p. 1200, mentions the 18mo. size. For further particulars, see Mr. Hazlitt's edition, Introduction, p. iii. seq.

⁶ Viz. Nos. 3, 4, 22, 24, 42, 46, 47, 49, 52, 53, 55, 59, 60, 63, 64, 67, 69, 74, 77, 81, 83, 87, 91, 94, 96, 100.

⁷ Viz. Nos. 26, 35, 72, 78, 84, 95, corresponding to Nos. 28, 36, 74, 80, 86, 99 of this edition.

twenty-six numbered, including title and table. It contains E iii by signatures, the first sheet in fours, the remainder in sixes. The front of the first leaf is without signature and bears in xylographic frame-work the title, "A .C. mery talys;" on the back of the leaf begins "the kalender" or the table of the tales, which is continued on the second leaf A ii. Then follow folios 1 to 26,¹ containing the text of the tales. The stories are without headings or numbers, generally with a moral attached and a break in type between each. The first letter of each story is printed separately, most of them in a square for illumination. The text finishes upon the first page of the last leaf with the word "Finis;" on the reverse follows the Colophon and the mark of *John Rastell* in large frame-work, and under it: *Cum preuilegio Regali*.

According to an entry in the Library's Manual of the year 1768² this copy has been purchased at an auction of books in Lüneburg, December,

¹ Fol. 2 and 26 bear erroneously the numbers 26 and resp. 21.

² "Manuale," 1768. Angekommen d. 13 Jan. p. 6. Aus der Auction eines Vorraths von Büchern, welche am 7 Dec. 1767 u. f. zu Lüneburg in Petersens Hause an den Meistbietenden sollen verkauft werden, p. 9, 145, No. 2. "A C mery talys." Lond. 1526, (Acc. f. 5368.)

1767; but I have been unsuccessful in tracing its history further back.

The differences between this impression and the one edited by Singer and reprinted by Mr. Hazlitt are very considerable. Our edition has four tales which are not contained in the undated copy, viz. Nos. 2, 7, 91 and 98; for which at the end of the latter three new stories are added, Nos. 97, 99 and 100. No. 98 is wanting in the table as well as in the text of Mr. Hazlitt's edition, and as he does not give any reason of this striking deficiency, nor even mention it, I am unable to decide whether it arises from a negligence of the original compiler, from a lacuna in the only preserved copy, or from an error of the later editors; the less, as Mr. Singer's reprint is said to be nearly an accurate facsimile of the original, and Mr. Hazlitt professes to have rigidly adhered even to the old orthography.

Again, in Mr. Hazlitt's edition the morals of Nos. 34, 79 and 96 are wanting, corresponding to Nos. 35, 81 and 100 of the present edition; and further is No. 43 of our original No. 33 of the undated copy.

For smaller variations I may first refer to the kalender or table. In the beginning the headings are entirely different, but afterwards, with the exception perhaps of Nos. 44 and 66 (Nos. 42

and 64 in Haz.), only very trifling alterations of single words occur.

The variations of the two editions in single phrases and expressions of the text are numerous, and they are, after careful collation, noted under the text, excepting those, however, which have arisen from the interpolations of the later editors.

Finally, the difference of orthography and punctuation might be mentioned, but for the capriciousness of the orthography in both editions, and for the thorough modernizing of the punctuation in Mr. Hazlitt's edition, the only one at my command.

The question, which of the two copies recovered up to the present moment is the original and older edition (and there is very little hope of ever discovering a third copy), will be very difficult to prove to an absolute certainty. By the want of any authentic indication, the inquiry is thrown back on a mere circumstantial proof; but I think the reasons to be given hereafter will be strong enough to produce a firm conviction of the priority of our original.

The first argument in favour of the edition of 1526 is founded on the selection and disposition of the tales. When a reprint of a collection of a hundred tales like the one in question is being

prepared, and the removing of four stories seems desirable, it is unlikely enough, that the three or four last pieces should be cast off; but it is much more unlikely that the number required to complete a hundred should be inserted in entirely chance places. This, however, would have been the case in the Nos. 2, 7, 91 and 98 of our edition, if it had been a revision of the undated copy. On the other hand, it is quite natural simply to throw out the tales considered as unserviceable (which, as before mentioned, would hardly be placed together, but be scattered throughout the work) and to subjoin the additions at the end. This has been the case, if the undated edition is the result of a revision: Nos. 2, 7, 91 and 98 of the original edition have been suppressed, and in their stead Nos. 97 to 100 of the later impression are added. I must say, that this mode of revision, in a work where the disposition of the matter is entirely arbitrary, seems to me more natural than even putting the new stories in the place of the old ones. The substance of the tales in discussion can be of no moment for the question, for indeed, the one is about as insipid as the other, and moreover, the taste of our ancestors in regard to jests and popular tales was so very different from ours, that it is next to impossible at present to decide which of them

might be considered more palatable to the public at that time.

The transposition of a single tale to another place¹ can, of course, be no conclusive argument either for one view or for the other, whereas the want of the morals in the undated copy is of consequence, if it really be found in the original and not be produced by a defect, which is not quite evident in Mr. Hazlitt's reprint. As our copy contains twenty-eight leaves and the undated one only twenty-four, therefore the arrangement of the type in each must have been quite different; the absence of these morals might have arisen from a desire of saving space, and thus furnish a new evidence for the priority of the dated edition.

The variations in the table favour my opinion in an equal manner. Wherever any essential differences occur in the headings, they are equal to as many emendations in the undated copy,² and these improvements evidently bear witness to the later appearance of the revised edition; the more, as there is no trace of a third edition earlier than both, of which the undated copy might possibly be a revised impression, ours being only a later and unrevised reprint.

¹ No. 43 to No. 33 of the undated edition.

² See the headings of Nos. 1 to 6, 44 and 66.

This might, indeed, have been the case for the alterations of the text; but under the circumstances it is too improbable to be advanced as an objection, and I may fairly put it out of the question. Among the very large quantity of variations in the text, there are, of course, many entirely irrelevant in the decision of the question, as they cannot be considered as improvements. The greater part, nevertheless, proves that the undated edition is the product of a revision. In the first place the misprints are important. The typographical errors of our edition, about fifty or sixty, have all been corrected in Mr. Hazlitt's original, in which, however, there are about twenty new misprints. The most remarkable of these is p. 35, l. 13 of Mr. Hazlitt's reprint, where evidently from the repetition of the words "tyed fast by the leggy's" in three consecutive lines (at the top of fol. vi verso of our original) more than a line of our text has been omitted, the passage ending with the first repetition of those words being left out. As it would be impossible to enumerate all the passages which go to prove my proposition, I mention only some of the most striking instances. Fol. 1 verso, l. 39, the words "his neck," accidentally omitted in ours, are supplied in Mr. Hazlitt's edition; fol. 2 verso, l. 10, "for that that"—Hazl. "because;" fol. 10,

l. 38, "by vyolence"—Hazl. "of the house;" fol. 11 verso, l. 16, "thy"—Hazl. "your;" fol. 14, l. 27, "vp through"—Hazl. "throughe it," &c; but especially fol. 21, l. 3 and 4, a very corrupt passage of our text has been corrected in Mr. Hazlitt's edition, p. 102, l. 8; fol. 23, l. 2, the words "fayde in sporte" are omitted, but have been inserted in the undated copy.

On the other hand, I feel obliged to mention that a few of the variations in the undated copy cannot well be considered as corrections from our text, but rather seem to indicate the reverse;¹ this, however, is easily enough accounted for by the fact that alterations are not always improvements: indeed, in one instance² the very corruption of the text proves its being a revised edition.

The orthography in both editions is too varied and unsettled to be of any moment for our question, although the frequent use of written numbers in the undated copy instead of the simple cypher, and perhaps the employing of the word "pence" for our abbreviation d. seem to strengthen my argument. On the whole, all

¹ F. e. fol. 12, l. 34; fol. 12 verso, l. 27; fol. 16 verso, l. 23; fol. 20, l. 21, &c.

² Fol. 20 verso, l. 9; see the notes.

the orthography proves is that only a few years elapsed between the appearance of the two editions.

These are the arguments I have to present ; although each taken singly may not be considered conclusive, the whole will form as unexceptionable a proof of the priority of our edition as can be expected, and this proof is the more cogent, as there is nothing worth mentioning to be offered in favour of the other edition.

The notes added to the present edition do not in any way pretend to contain all that might be collated in regard to the sources and imitations of the “ C Mery Talys.” It has certainly been my endeavour to make this collection of parallels as entire as possible, but, of course, it was only the material at my command which I could call into requisition ; and although this material was uncommonly copious, I have no doubt in a complete collection, especially of English Jest Books, much more might have been gathered. However, many of the Merry Tales bear too unmistakeably the stamp of originality to leave any hope of tracing their origin farther, and a large number we may safely suppose have never been transferred to the collections of a later period. This forms the essential distinction between the present and most of the other English Jest Books,

ours being the only one (within my knowledge, at least) containing tales upon the origin or dissemination of which authentic information cannot be obtained.

It only remains for me to express my sincerest thanks to my learned friend, Dr. Carl Goedeke, for the highly valuable assistance he has furnished me in the accomplishment of my work.





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A HUNDRED MERY TALYS.

- i. *Of the mylner that sayd he harde neuer but of ii commaūdemens and .ii. dowyty.*



CERTAYN Curat in the contrey there was that preched in the pulpit of the ten commandementys. Seyng that there were ten cōmaūdemētes that euery man ought to kepe/ & he that brake any of thē/ cōmytted greuous syn/¹ how be it he sayd that somtyme it was dedly syn & somtyme venyall/ But when it was dedly syn & when venyall/ there were many douts therin. And a mylner a yong mā a mad felow that cam feldom to church/² & had ben at very fewe sermons or none in all his lyfe answerd hym thā shortly this wyse. I meruel master parson that ye say ther be so many cōmaūdemētis & so many doutys. For I neuer hard tell but of ii.

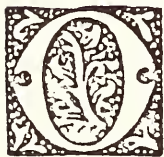
¹ *greuous syn*] Hazl. *syn*. ² *church*] Orig. reads *chnrch*.

cōmandemēts that is to say cōmande me to you and cōmaūde me fro you. Nor I neuer herd tell of mo¹ doutis but twayn that ys to say dout² the candell and dout the fyre. At which answere all the people fell a laughynge.

¶ By this tale a man may well pceyue that they that be brought vp without lernyng³ or good maner shall neuer be but rude and bestely all though they haue good naturall wyttys.

II. *Of the cytesen that callyd the prest syr Johñ
& he called hī master rafe.*

Wanting in Hazlitt's edition.



IN a tyme there was a Joly Citesyn walkyng in the cōtrei for sport which met with a folysh prest/ & in dirysyō in comunycaciō cald hym syr Johñ. this prest vnderstonding his mockyng calde him master rafe/ why quod the cytesyn doste thou call me master rafe/ mary quod the prest why callyst me syr Johñ. Then quod the cytesen I call the syr Johñ becawse euery folysh preste most comonly is calde sir John/ Mary quod the prest & I call the master rafe because eueryproud

¹ mo] Hazl. more.

² dout] i. e. fear.

³ vp without lernyng] Orig. reads vpwith out leryng.

Cocold moſt comenly is callyd maſter Raſe. At the which anſwer all that were by laught a pace becauſe dyuers there ſuppoſyd the ſame cyteſen to be a cokcold in dede.

¶ By thys tale ye may ſe that he that delyteth⁴ to deryde & laughe other to ſkorne is ſomtyme hym ſelfe more derydyd.

III. *Of the wyfe that mayd hyr huſbande to go ſyt in the herber in the nyght whyle her prentys lay with her in her bed.*

The ſources as well as the imitations of this ſtory are very numerous. It ſeems to be modelled after Boccaccio, “*Il Decamerone*,” giorn. vii. nov. 7, or perhaps after the “*Cent Nouvelles Nouvelles*,” nouv. 88. But its real origin is a French fabliau, either “*La bourgeoife d’Orléans*,” in *Le-grand d’Auffy*, “*Fabliaux ou Contes du XII. et du XIII. ſiècle*,” Paris, 1779, tom. iii. p. 411 (alſo in *Barbazan-Méon*, “*Fabliaux et Contes*,” Paris, 1808, p. 161); or “*Raymond Vidal*,” in *Raynouard*, “*Choix des Poéſies originales des Troubadours*,” Paris, 1816-1819, tom. iii. p. 398. Likewise it is contained in “*Poggii facetiæ*,” s. l. & a. fol: “*de muliere quæ virum defraudavit*,” fol. v. verſo; in *Mone’s* “*Anzeiger für Kunde des deutſchen Mittelalters*,” iv. 453; “*Der Herr und der Schreiber*,” in *Von der Hagen*, “*Gefammtabenteuer*,” No. 27; “*Frauenbeſtaendigkeit*,” Bd. ii. *Stuttgart & Tübingen*, 1850; and in “*Grimm*,” *Deutſche Sagen*, Bd. ii. *Berlin*, 1818, p. 186; “*Kaiſer Heinrich verſucht die Kaiſerin*.”

⁴ *delyteth*] Orig. reads *delyteh*.

The following are more or less exact imitations of these different sources: *Henr. Bebelii "Facetiæ, additamenta Hermotimi,"* in *Nicod. Frischlini "Facet. Selectiores,"* Amsterdam. 1660, p. 313; *Joh. Gastius, "Convivalium sermonum,"* Basil, 1549, tom. i. p. 198; *Ser Giovanni Fiorentino, "Il Pecorone,"* giorn. iii. nov. 2; *Celio Malespini, "Ducento novelle,"* nov. 61; *Ludov. Domenichi, "Facetie,"* p. 204; *Matteo Bandello, "Novelle,"* tom. ii. nov. 25; "*Conti da ridere,*" tom. i. p. 139 "*d'un uomo che fu cornuto, battuto e contento;*" *Timoneda, "Alivio de Caminantes,"* p. i. No. 69, reprinted in "*Bibl. de Aut. Españ.*" vol. iii. p. 175; "*Romanzero general,*" Madrid, 1614, p. ix. fol. 344; *H. Estienne (Henr. Stephanus) "Apologie pour Hérodote, augm. de remarques par Le Duchat,"* La Haye, 1735, tom. i. chap. 15, p. 279; *Dancourt, "Oeuvres,"* Paris, 1729; tom. ii. No. 1, "*Le tuteur;*" "*Roger Bontems en belle humeur,*" Cologne, 1731, tom. i. p. 55: "*D'un homme qui fut cocu, battu et content;*" "*Contes à rire, ou Récréations Françaises,*" ed. 1787, tom. ii. p. 130; *La-fontaine, Contes: "Le Cocu battu et content,"* liv. i. c. 3; *B. Waldis, "Esopus,"* iv. 81; *Joh. Pet. de Memel, "Luftige Gesellschaft"* (imperfect copy of the Library in Göttingen), No. 2, f. 26; *Philander, "Der Kurzweilige Zeitverkürzer,"* s. l. 1702, No. 481, p. 323; *A. F. E. Langbein, Schwänke: "Der Kammerdiener,"* ed. 1765, Bd. i. p. 29; "*A Sackful of Newes,*" London, 1673, reprinted in *Mr. Hazlitt's "Shakespeare Jest-Books,"* 2nd series, Lond. 1864, p. 169.



WYFE ther was which had apointed
her prētys to com to her bed in the
night which seruāt had long woyd her
to haue his plesure which acordīge to the apoītmēt

cā to her bed fyde ī the night her husbād liyng by her & when she pceyuyd hym ther she caught hī by the hād & hyld hym fast & incōtinēt wakened her husbōd & sayd/ Sir it is so ye haue a fals & an vntru seruāt to you which is william your prentys & has lōge woyd me to haue his plesur/ & becawse I coud nat auoyde his importunate request I haue appoītyd hym this night to met me in the gardē ī the herber & yf ye wyll aray your self in myn aray & go theder ye shall se the p̄se therof & then ye may rebuke hym as ye thīke best by your dyscrecyon/ this husbād thus aduertised by his wyfe/ put vpō hym his wyues raymēt¹ & went to the herber and when he was gone thyder the prentys cā in to bed to his mastres wher for a seasō they wer both contēt and pleasyd ech other by the space of an hour or .ij. but when she thought tyme cōuenyēt she sayd to the prentyse Now go thy way in to the herber & mete hym & take a good waster² in thy hād & say thou dydys it but to p̄ue whether I woldbe a good womā or no & reward hym as thou thynkyft best. This prentys doīg after his mastres cōcell wēt to³ the herber wher he founde his master ī his mastres appel & sayd A thou

¹ *rayment*] Orig. reads raymtē.

² *waster*] i. e. cudgel.

³ *went to*] Hazl. went in to.

harlot art thou comẽ hether/ now I se well yf I wold be fals to my master thou woldest be a strōg hore but I had leuer thou wer hāgyd thā I wold do him so traterous a dede therfore I shall gyve the some punishment as thou lyke an hore hast deseruyd/ & therwith lapt hī well about the sholds & bak and gaue hym a dosẽ or .ii. good strypys the master felyng hym selfe sōwhat to smart sayd pese wylliā myne own true good seruāt for godys sake hold thy hādys for I ā thi master & not thi mastres/ na hore quod he thou lyest thou art but an harlot & I dyd but to pue the/ & smote hī agayn. Alas man quod the master I besече the nomore for I am not she for I am thy master fele for I haue a berd/ and therwith he sparyd his hād & felt hys berd. Alas master¹ quod the prentys I crye you mercy & then the mayster went vnto hys wyfe & she askyd hym how he had sped & he āswerd I wis² wyfe I haue bene shrewdly betyn how be it I haue cause to be glad for I thanke god I haue as trew a wyfe & as trew a seruant as any man hath in england.

¶ By this tale ye may se that it is not wysdome for a man to be rulyd alway after hys wyues counsell.

¹ *Alas master*] Hazl. good mayster.

² *I wis*] i. e. I know.

iv. *Of hym that playd the deuyll and came thorow the waren & mayd theym that stale the connys to ronne away.*



T fortunyd that in a market towne in the counte of Suffolk there was a stage play ī the which playe on callyd Johñ adroyns wich dwelyd ī a nother vyllage ij. myle frō thēs playd the deuyll. And whē the play was done this Johñ adroyns ī the euenyng departyd fro the sayd market towne to go home to his owne houe & be cause³ he had there no chāge of clothīge he went forth ī his deuylls apell whiche ī the way comyng homward cā thorow a waren of conys belōgyng to a gētylmā of the vyllage wher he hym selfe dwelt. at which tyme it fortunyd a prest a vycar of a church therby with ij. or iiij. other vnthryfty felowes had brought with thē a hors a hey & a feret to thētēt ther to get conis & whē the feret was in the yerth & the hey⁴ set ouer the path way wherī⁵ thys Johñ adroyns shold com. this prest & this⁶ other felowes saw hym com ī the deuyls raymēt cōsyderīg that they were ī the deuyls seruyse & stelīg of cones & supposyng it had ben the deuyll in dede for

³ & be cause] Hazl. because.

⁴ a hey] i. e. a net.

⁵ wherīn] Hazl. where.

⁶ & this] Hazl. and his.

fere ran away. this John adroyns ī the deuyls raymēt & be cause it was fōwhat dark saw not the hey but wēt forth ī haſt & ſtōblid therat & fell down & wyth¹ the fall he had almoſt broke his nek.²

But whē he was a lytyll reuyuyd he lokyd vp & ſpyed it was a hay to chach connys & lokyd further/ & ſaw that they ran away for fere of hym/ & ſaw a horſe tyed to a buſh laden with connys whych they had taken/ & he toke the horſe & the haye & lepe³ vpō the horſe & rode to the gentylmannys place that was lorde of the waren/ to the entente to haue thanke for takynge ſuche a pray. And when he cam/ knokyd at the gatys. To whome anone one of gentylmannys ſeruauntys aſkyd who was there/ and ſodeynly openyd the gate/ and aſſone as he perceyuyd hym in the deuyls raymente was ſodenly abaſhyd/ and ſparryd the dore agayn/ & went in to his mayſter/ and ſayd & ſware to hys mayſter that the deuyll was at the gate/ and wolde come in. The gentylman heryng hym ſay ſo callyd another of hys ſeruaūntys & bad hym go to the gate to knowe who was there. This ſeconde ſeruaūt

Ⓢ wyth Hazl. that with.

² The words *his nek* in orig. accidentally are omitted.

³ *lepe*] Hazl. lept.

cam to the gate durst not open it/ but askyd with lowd voyce who was there. thys Johñ Adroyns⁴ in the deuyls apperell answerd with a hye voyce and sayd/ Tell thy master I must nedys speke with hym or⁵ I go. This secōd seruaūt heryng that answer supposynge also it had bene the deuyll/ went in agayn to his master and sayd thus/ mayster yt is the deuyll in dede that ys at the gate/ and sayth he must nedys speke with you or he go hens. The gentylmā then began a lyttvll to bashe and callyd the steward of hys howse/ whyche was the wyfyst seruaunt that he had and bad hym to go to the gate and to brynge hym sure worde who was there. This steward be cause he thaught he wold se surely who was there came to the gate and lokyd thorow the chynys of the gate in dyuers placys/ and saw well that yt was the deuyll and sat vpon an horse and hangynge aboute the saddell on euery syde sawe the cony heddys hengynge down/ than he came to his mayster aferde in greate haste and sayd/ By goddys body yt is the deuyll in dede that is at the gate syttyng vpon an horse laden all wyth fowlllys/ and by lykelyhede/⁶ he is com for your

⁴ *Adroyns*] Orig. reads Androyns.

⁵ *or*] i. e. ere, before.

⁶ *by lykelyhede*] Hazl. be lykelyhode.

foule¹ purpofely/ and lakkyth but your foule/ & yf he had your fowle I wene² he ſhold be gone. This gentylman thã merueloufly abafhyd callyd vp³ his chapleyn/ and made the holy candell to be lyght/ and gat holy water and wente to the gate wyth as many of hys feruauntys as durſte go with hym/ where the chaplayn with holy wordys of coniuracyon ſayde/ In the name of the fader/ ſonne and holy gooft/ I coniure the and charg the in the holy name of god to tell me why and wherfore thowe commyſte hyther.

This Johñ Androynys in the deuyllys apparell heryng theym begynne to cõiure after ſuche maner ſayd/ Nay nay be not a ferd of me for I am a good dyuell I am Johñ Adroyns your neighboour dwellyng in thys towne⁴ and he that played the dyuell/ to day in the play/ I haue braught my mayſter a doſen or ii.⁵ of hys owne connyes that were ſtolyn in hys waren and theyr horſe & theyr hay/ and made theym for fere to ronne away/ and when they⁶ herde hym thus ſpeke by hys voyce they knew hym well ynoughe⁷ and openyd the gate

¹ *foule*] in orig. ſonle.

² *I wene*] I ſuppoſe.

³ *callyd vp*] Hazl. called.

⁴ *dwelllyng in thys towne*] Hazl. in this towne.

⁵ *ii.*] Hazl. two.

⁶ *and when they*] Hazl. whanne they.

⁷ *they knew hym well ynoughe*] Hazl. knewe him well.

and let hym come in/ And so all the forsayd fere and dred⁸ was tornyd to myrth and dysporte.

¶ By this tale ye may se that mē fear many tymes more than they nede which hath causyd mē to beleue that spyryttys & deuyls haue bene sene in dyuers placys when it hath bene nothyng so.

v. *Of the syk man that bequethyd his thyrd son a lytyll ground with the galows.*

THER was a riche man which lay fore seke in his bed lyke to dy⁹ wherfore his eldyft son cam to hym & besechyd hym to gyue hym his blyssyng to whom the fader sayd son thou shalt haue goddys blessyng & myne and for that that¹⁰ thou hast ben euer good of cōdycyons I gyue & bequeth the all my land/ to whom he answered & sayd nay fað I trust you shal lyue & occupy them your selfe full well by goddys grace. Sone after came his ij. sone¹¹ to hym lyke wyfe & desyred his blessyng/ to whom the fað sayd because¹² thou hast be¹³ euer kynde

⁸ *fere and dred*] Hazl. feare.

⁹ *lyke to dy*] Hazl. to (deth).

¹⁰ *for that that*] Hazl. because.

¹¹ *his ij. sone*] Hazl. another sonne.

¹² *because*] Hazl. my sonne. ¹³ *be*] Hazl. ben.

& gentyll¹ & I geue the goddys bleſſyng & myn and alſo² I bequeth the all my mouable goodys/ to whom he anſwerd and ſayd/ nay fader I truſt ye ſhall lyve & do well & ſpend and vſe your goodys your ſelfe by goddys grace. Anon after the iiij. ſone cam to hym & deſyred his bleſſyng to whom the fader anſwerd & ſayd by cauſe thou haſt bene euyll & ſtoborne of condycyons & wolde neuer be ruled after my coũſell I haue nother land nor goodys onbequethyd but onely a lytell vacant ground wher a galows ſtandyth which now I geue and bequeth to the/ and goddys curſe withall/ to whom the ſonne anſwerd as hys bretherne dyd & ſayd nay fader I truſt ye ſhall lyue and be in good helth and haue yt and occupy it your ſelfe by goddys grace. But after that the fader dyed & this thyrd ſon cōtynuyd ſtyll hys vnthryfty condycyons wherefore yt was hys fortune afterwarde for hys deſeruyng to be hangyd on the ſame galows.

¶ By this tale men may wel perceyue that yong people that wyll not be rulyd by theyr frendys counsell in youth in tymys come to a ſhamfull ende.

¹ *gentyll* &] Hazl. *gentyll*.

² *and alſo*] Hazl. *and*.

VI. *Of the gentylman that lost his ryng in the gentylwomans bed, & a nother gentylman found it after in the same bed.*

This tale is taken from the "Cent Nouvelles Nouvelles," nouv. 62. It is imitated by Celio Malespini in "Ducento novelle," nov. 2, and by Decker and Webster in "Northward Hoe," 160 f, act. 1, sc. i. See Webster's Works, ed. by A. Dyce. London, 1830, vol. iii. p. 139.



WO gētylmen of accoyntaūce wer appoyntyd to ly with a gētyll³ womā in one nyght⁴ the one not knowīge of the other at dyuers tymis. This fyrst at⁵ his houre appoyntyd cā/ & in the bed ther he fortunid to lese a ryng/ the .ij.⁶ gentylmā when he was gone cam/ & fortunyd to fynd the same rynge/ & when he had sped hys besynes departyd/ & .ij. or .iii.⁷ dayes after the furst gētylman seyng hys ryng on the others fynger chalengyd yt⁸ of hym & he⁹ denyed yt hym & bad hī tell wher he had lost it & he seyde ī such a gentylwomans

³ gētyll] Orig. reads gēyll.

⁴ in one nyght] Hazl. both in one nyght.

⁵ at] Orig. reads ad.

⁶ the ij.] Hazl. the seconde.

⁷ ij. or iii.] Hazl. two or thre.

⁸ chalengyd yt] Hazl. and chalenged it.

⁹ & he] Orig. reads he &.

bed/ than quod the other & ther founde I yt/
 & the one sayd he wolde haue yt/ the other sayd
 he shulde not/ thã they agreyd to be iuggid by
 the next m̃a that they mote/¹ & it fortunid theym
 to mete with the husbād of the sayd gentyll
 womã & desyryd hym of his best Jugemēt
 showyng hym all hole² mater/ then quod he by
 my iugemēt he that owd³ the shetys should haue
 the ryng/ thẽ quod they & for your good iugemēt
 you shall haue the ryng.

VII. *Of the husband man that askyd for master
 pyspot the physysyō.*

Wanting in Hazl. B. Waldis, "Esopus," iv. 23. In
 Jafander, "Der Teutsche Historien Schreiber," Frankf.
 et Leipz. 1730, No. 128, p. 246, a similar story is related:
 a peasant asks for Dr. Lindwurm (Dragon) instead of Dr.
 Drachen, &c. Jt. No. 27; Jt. Taylor, "Wit and Mirth,"
 p. 101.



N a vyllage in suffex there dwellyd a
 husbandmã whose wyfe fortunyd to
 fall syk. Thys husbandman came to
 the preeft of the church and desyryd hys counsell

¹ *mote*] Hazl. dyd mete.

² *all hole*] Hazl. all the hole.

³ *owd*] Hazl. ought.

what thyng was best to help his wyfe/ whych
 answeryd hym & sayd y^t in bredstrete in londõ
 there was a connyng Phefycyon whose name is
 callyd master Jordayne/ Go to hym & shew
 hym that thy wyfe is syk and Jmpotent & not
 able to go & shew hym her water and beseech
 hym to be good master to the/ and praye hym to
 do hys cure vppon her: and I warrant he wyll
 tech the some medfyne that shall help her. Thys
 husbandman folowyng hys counsell cã to london
 & askyd of dyuers men which was the way to
 good ale strete⁴ so y^t euery man y^t hard hym
 laught hym to scorne. At the last on y^t harde
 hym askyd him whether it were not bred strete
 that he wold haue/ By god quod the husbandmã
 ye say treuth: for I wyft well it was other brede
 or drink: So whẽ they had taught hym the
 way to bred strete & was e^teryd into y^e strete he
 askyd of dyuers men where one master Pyspot
 dwellyd whych sayd they knew no such mã &
 laught at hym apace. At last one askyd him
 whether it were not master Jordayn y^e physyciõ.
 ye y^e fame quod y^e husbandmã for I wot well a
 iordayn & a pyspot is all one. So whẽ they
 had shewyd hym hys house he wēt thyder &
 cã to hym & dyd hys erãd thys & sayd/ Syr if it

⁴ *strete*] Orig. reads *strere*.

please your maſhyp I vnderſtand ye ar callyd a conyng confuſyon : So it is my wyfe is ſyk & omnypotent & may not go & here I haue brought you her water I beſech you do your corage vppon her & I ſhall gyue your maſhyp a good reward. The pheſyciõ pſeyñyng by the water y^t ſhe was weke of nature bad hym get her mete y^t were reſtoratyue & ſpecyally if he coud let her haue a poũdgarnet & to let her not ouercome her ſtomak w^t mych mete tyll ſhe haue an apetyte. Thys huſbãdmã herd him ſpeke of a poundgarnet & an apêtite had wend he had ſpoken of a pound of garlyk and of an ape & ſhortly bought a pound of garlyk & after went to the ſtylyard & bought an ape of one of the marchantys & brought both home to hys wyfe and tyed the ape w^t a cheyn at hys beddys fete/ & made hys wyfe to ete the pound of garlyk whether ſhe wolde or no/ whereby ſhe fell in ſo great a laſk that it purgyd all the corrupciõ out of her body : whereby & by reſõ y^t the ape that was tyde ther made ſo many mokyſ ſkyppys & knakkys that made her oſtymys to be mery & laugh that thankyd be god ſhe was ſhortly reſtoryd to helth.

¶ By thys tale ye may ſe that oft tymys medefyns taken at aduenturys do as mich good to the Pacyent as medefyns geuen by the ſolempne coũcell of conyng phyſycyons.

VIII. *Of the scoler that bare his shoys to cloutyng.*

A similar affectation in "Neuvermehrte lustige Pennal-Possen," s. l. & a. 8vo. sign. E. 6.



IN the vnyuersyte of Oxonford there was a skoler y^t delytyd mich to speke eloquent english & curious termis/ And cā to y^e cobler wyth hys shoys whych were pikid before as they vsyd y^t seson¹ to haue them cloutyd & sayd thys wyse/ Cobler I pray the set me .ii. tryangyls & .ii.² femy cercles vppon my subpedytals & I shall gyue the for thy labor/ This cobler³ because he vnderstode hym not half well⁴ āswerid shortly & sayd/ Syr youre eloquence passith myne itelligence/ but I promyse you yf ye⁵ meddyll wyth me/ the clowtyng of your shone shall coste you .iiij.⁶ pence.

¶ By thys tale mē may lerne y^t it is foly to study to speke eloquētly before them that be rude & vnlernyd.

¹ *as they vsyd that seson*] Hazl. (as they used that tyme).

² *ij*] Hazl. two.

³ *This cobler*] Hazl. The cobeler.

⁴ *half well*] Hazl. halfe.

⁵ *ye*] Hazl. he.

⁶ *iiij*] Hazl. thre.

IX. *Of him that sayd that a womā's tong was
lightist met of degeſtiō.*

The ſource of this tale is Johannes de Bromyard, "Summa prædicantium," s. l. & a. fol. Litt. L. v. § 21, Exempl. i.: "Patet per hiftoriam qua fertur infirmum reſpondiſſe medico dicenti: quod comederet de parte piſcium caude propinquiore: quia ſanior erat pars: quia plus mouebatur: ergo inquit infirmus: lingua uxoris mee ſaniſſima eſt, quia continue mouetur." Reprinted from a MS. in the Britiſh Muſeum in Th. Wright, "Latin Stories from MSS. of the 13th and 14th Centuries," London, 1842; (Percy Society, vol. viii.), No. 132: "De Linguis Mulierum."

Another verſion is found in Vincentii Bellovacenſis, "Speculum Morale," Duaci, 1624, fol. 86: "Narratur de quodam, quod cum ipſe in mari haberet vxorem ſuam ſecum linguam, grauem ad tolerandum: cum imminente tempeſtate clamatum eſſet a nautis, quod grauiora de nauis proiicerentur, ille exhibuit vxorem dicens quod in tota nauis non erat aliquid grauius lingua eius." It is imitated in H. Bebelii, "Facetiæ, opuscula," s. l. & a. (circa 1512), 4°. ſign. Cc, verſo: "De quodam in tempeſtate maris deprehenſo (de alio)," and repeated in Joh. Gaſtius, "Convivialium Sermorum," tom. i. p. 281, Baſil, 1549.



CERTAYN artifer in londō there was which was ſore ſyk that coud not well dygeſt hys mete/ to whō a phyſycō cam to gyue hym counsell & ſeyd y^t he muſt vſe to ete metis y^t be light of dygeſtyon as

small byrdys/¹ as sparous or swallows & especyall² y^t byrd y^t ys callyd a wagtale whose fleshe ys meruelouse lyght of dygestyō because that byrd ys euer mouyng & styryng. The sik man heryng the phecicion seyde so answered hym & seyde/ Syr yf that be the cause y^t those birdys be lyght of dygestyon/ Than I know a mete mych lyghter of dygestion thā other sparow swallow or wagtayle/ & that ys my wyuys tōg for it is neuer in rest but euer mouyng & styrryng.

¶ By thys tale ye may lerne a good generall rule of phecyk

x. *Of the woman that folowyd her fourth husbandys herce & wept.*



WOMAN ther was whych had had .iiii. husbādes. It fortunyd also that this fourth husband died & was brought to chirch vppon y^e bere/ whō this womā folowyd & made gret mone & wext very fory. In so mych that her neybours thought she wold sowne & dy for sorow/ wherfor one of her gossypys cam to her & spake to her in her ere &

¹ as small byrdys] Hazl. and small byrdys.

² especyall] Hazl. especyally.

bad her for goddes sake to comfort¹ her self & refrayne that lamentacōn or ellys it wold hurt her gretly² & p̄aunture put her in ieoperdy of her lyfe. To whō this womā āsweryd & sayd/ I wys good gofyp I haue gret cause to morne if ye knew all/ for I haue byryed .iii. husbandys befyde thys man/ but I was neuer ī the case y^t I am now/ for there was not one of thē but whē that I folowid the corse to chyrch yet I was sure alway³ of an other husbād before that y^e corse⁴ cam out of my house/ & now I am sure of no nother husband & therfore ye may be sure I haue gret cause to be sad and heuy.

¶ By thys tale ye may se that the olde p̄uerbeys trew that yt is as gret pyte to se a woman wepe as a gose to go barefote.

XI. *Of the woman that sayd her wooer came to late.*

This tale is taken from H. Bebelii, "Facetiæ, opuscula," s. l. & a. 4^o. sign. Ggii: "De quadam muliere citissime nubente post obitum primi viri: quidam caupo erat ad pontem æni; vulgo Isbruck, qui cum ad medium annum valetudinaris

¹ *to comfort*] Hazl. comfort.

² *hurt her gretly*] Hazl. hurt her.

³ *I was sure alway*] Hazl. I was sure.

⁴ *before that the corse*] Hazl. before the corse.

vitam tandem cum morte commutasset, vxor eius funus profecuta miserabiles edebat eiulatus, obstinateque lachrymabat, adeo vt ducere eam cogeretur seruus suus, qui eam pro virili parte consolabatur. Cum vero ipsa quereretur se neminem habere cum quo cauponam administraret (vt moris est mulieribus multa conquerentibus) famulus sua in homines merita, qualiter quoque notus esset declarando, appellauit eam de coniugio. Illa inter eiulandum dixit. Ah nimis sero petisti, paulo enim ante alteri promisi."

Imitated in "Uncaising of Machivils Instructions to his Sonne," 1613, sign. C, 3, and in J. W. Kirchhof, "Wendunmuth," Frankf. 1573, i. No. 346, fol. 333. Joh. Pet. de Memel, "Lustige Gesellschaft," ed. 1695, No. 524, goes even farther, the wife was already engaged before the death of her husband.



ANOTHER woman there was that knelyd at y^e mas of requiẽ whyle the corse of her husbande lay on the bere in the chyrch. To whom a yonge man came to speke wyth her in her ere as thoughe hyt had bene for som matre concernyng the funerallys/howe be yt he spake of no such matter but only wowyd her that he myghte be her husbande/to whome she answeryde & sayde thus/ Syr by my trouthe I am fory that ye come so late/ for I am sped all redy/ For I was made sure yester day to a nother man.

¶ By thys tale ye may perceyue that women ofte tymes be wyse and lothe to lose any tyme.

XII. *Of the mylner with the golden thombe.*

See Brand's "Popular Antiquities," 1849, vol. iii. p. 387; Hazlitt's edition, p. 23, note 2, and p. 125, note to p. 23.



MERCHANT that thought to deride a myllner seyde vnto y^e mylner fyttyng among company. Sir I haue hard say that euery trew mylner that tollythe trewlye hath a gyldeyn thombe/ the mylner answered & seyde it was trewth/¹ Then quod the merchaunt I pray the let me se thy thomb/ & when the mylner shewyd hys thomb the merchaunt sayd I can not perceyue y^t thy thombe is gylt/ but yt ys but² as all other mennys thōbis be/to whom the mylner answeryd & seyde/ Syr trothe yt ys that my thōb is gylt how be it³ ye haue no power to se it/ for ther is a properte euer incidēt therto y^t he y^t ys a cokecold shal neuer haue power to se yt.

XIII. *Of the horsman of yrelond that prayd
Oconer to hang vp the frere.*

A very similar story in "Neuvermehrte lustige Pennal-Possen," s.l. & a. 8vo. sign. C, 5 verso; and in Jacob Frey,

¹ *trewth*] Hazl. true. ² *but it is but*] Hazl. but it is.

³ *how be it*] Hazl. but.

“Die Gartengesellschaft,” s. l. & a. (1556), Cap. 125, fol. 122: “Einen Dieb wolt man henken, der bat den Pfarrherrn, er solt das Nachtmahl für ihn essen,” ed. Frankf. 1590, fol. 97.



NE callyd⁴ Oconer an yriſh lorde toke an horſeman pryſoner that was one of hys gret enmys/ whiche for any requeſt or yntrety y^t y^e horſman made gaue iugement that he ſhulde incōtynēt be hāgyd/ & made a frere to ſhryue hym and bad hym make hym redy to dye. Thys frere y^t ſhroue hym examyned hym of dyuers ſynes & aſkyd hym amōg othere whyche were the grettyſte ſynnys that euer he dyde/ thys horſeman anſweryd & ſayde one of the grettyſt aētys that euer I dyde whyche I now moſt repent is that when I toke Oconer the laſte weke in a church and ther I myght haue brennyd hym church and all & becauſe I had conſcyence & pyte of brennyng of the church I taryed y^e tyme ſo long y^t oconer eſcaped/ & that ſame deferring of brennyng of the church & ſo long taryeng of that tyme is one of the worſt aētys y^t euer I dyd wherof I moſte repente/ Thys frere perceyuyng hym in that mynd ſayd pece man⁵ in the name of god & change y^t mynde

⁴ *One callyd*] Hazl. One whiche was called.

⁵ *pece man*] Hazl. peace.

& dye in charite or els thou shalt neuer come in heuen/ nay quod the hors man I wyll neuer change y^t mynde what so euer shall come to my soule/ thys frere pceyuyng hym thys styll to con-
 tynew hys mīde cā to oconer & seyde fyr in y^e name of god haue some pyte vppō thys mannys soule & let hym not dye now tyll he be in a better mynde/ For yf he dye now he ys so far out of charyte y^t vtterly hys soule shalle be dampnyd/ and shewyd hym what mynde he was in & all the hole matter as ys before shewyd. Thys horsman heryng y^e frere thys intrete for hym sayd to oconer thys/ Oconer thou seeyst well by thys mannys reporte y^t yf I dye now I am out of charyte & not redy to go to heuen & so it ys y^t I am now out of charyte in dede/ but thou seeft well y^t this frere ys a good man he is now¹ well dysposyd & in charyte/ and he is redy to go to heuen & so am not I/ therfore I pray the hang vp thys frere whyle that he hys redy to go to heuyn and lette me tary tyl a nother tyme y^t I may be ī charyte and redy & mete to go to heuyn. This Oconer heryng this mad answere of hym sparyd the man & forgaue hym hys lyfe at that season.

¶ By thys ye may se that he that is in daunger of his enmye y^t hath no pyte/ he can do no better

¹ *he is now*] Hazl. and he is now.

than² shew to hym the vttermofte of hys malycious mynde whych that he beryth toward hym.

XIV. *Of the preft that fayd nother corpus meus
nor corpus meum.*



THE archdekyn of Effex y^t had bene long in auctoryte in a tyme of vyfytacion when all the preeftys apperyd before hym callyd afyde .iii. of y^e yōg preftys whych were accusyd y^t they coud not well fay theyr deuyne feruyce/ & askyd of thē whē they fayd mas whether they fayd corpus meus or corpū meū. The furft preeft fayd y^t he fayd corpus meus. The secōd fayd y^t he fayd corpū meū. And thē he askyd of the thyrd how he fayd/ whych answeryd & fayd thus/ fyr because it is so gret a dout & dyuers men be in dyuers opynyons/ therfore because I wold be fure I wold not offend whē I come to y^e place I leue it clene out & fay nothyng therfore/ wherfore he³ then openly rebukyd them all thre. But dyuers that were present thought more defaut in hym because he hym

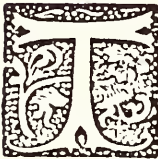
² *than*] Hazl. but.

³ *wherfore he*] Hazl. wherfore the byshoppe.

selfe before tyme had admyttyd them to be preestys.

¶ By thys tale ye may se that one ought to take hede how he rebukyth an other lest it torne most to hys owne rebuke.

xv. *Of the .ii. frerys wherof the one lound not the ele hed nor the other the tayle.*



TWO frerys sat at a gentylmans tabyll whych had before hym ð a fastyng day an ele & cut the hed of the ele & layd it vppō one of y^e Freres trēchars/ but the Frere because he wold haue had of y^e myddyll part of the ele sayd to the gentylman he lound no ele hedges/ this gentylman also cut the tayle of y^e ele & leyd it on the other Freres trēchar/ he lykewyse because he wold haue had of the myddyll pte of y^e ele sayd he lound no ele taylys. Thys gentylmā perceyuyng that: gaue the tayle to the Frere¹ y^t sayd he lound not the hed/ & gaue the hed to hym that sayd he lound not y^e tayle. And as for the myddell parte of the ele he ete part himself & part he gaue to other folke at y^e table/ wherfore these freres for anger wold ete neuer a

¹ *to the Frere*] Hazl. to hym.

moffell/ & fo they for all theyr craft & subtylte were not onely deceyued of y^e best moffell of y^e ele/ but therof had no part at al.

¶ By this ye fe that they that couet the best part fomtyme therfore lose the meane part and all.

XVI. *Of the welchmā that shroue hym for brekyng his fast on the fryday.*

This tale is found in Poggii, "Facetiæ, Opera," Basil, 1538, fol. p. 439: "De quodam pastore simulatim confitente: Pastor ouium ex ea regni Neapolitani ora, quæ olim latrociniis operam dabant semel confessorem adiit, sua peccata dicturus. Cum ad sacerdotis genua procubuisset, parce mihi (inquit ille lachrimans) pater mi, quoniam graviter deliqui. Cum juberet dicere quid esset. Atque ille sæpius id verbum interasset, tanquam qui nepharium admisisset salus. Tandem hortatu sacerdotis, ait se cum caseum faceret, ieiunij tempore, expressura lactis guttas quasdam quas non spreuisset in os desilijsse. Tum sacerdos qui mores illius patriæ nosset subridens, cum dixisset illum delinquisse qui quadragesimam non seruasset, quæsiuit numquid aliis obnoxius esset peccatis? Abnuente pastore, rogauit num cum alijs pastoribus quenquam peregrinum ut mos esset illius regionis transeuntem spoliaffet, aut peremisset? Sæpius inquit, uterque in re cum reliquis sum versatus. Sed istud ait apud nos ita est consuetum, ut nulla conscientia fiat," &c.



WELCHMAN dwellynge in a wyld
 place of walys came to hys curate in
 the tyme of lent & was cōfessyd. &
 when his confessyon was in maner at the end the
 curate asked him whether¹ he had any other
 thyng to say y^t greuyd his cōscyēce/ whych fore
 abafshyd answeryd no word a gret whyle/ at last
 by exortacion of hys goostly fader he sayd y^t there
 was one thyng in his mynd that gretly greuyd
 hys cōsciēce which he was ashamed to vtter/ for
 it was so greuous y^t he trowid god wold neuer
 forgyue hym/ to whom the curate āsweryd &
 sayd y^t goddys mercy was aboue all/ & bad hym
 not dyspayre in the mercy of god/ For what
 so euer it was yf he were repentaūte y^t god
 wold forgyue hym/ And so by long exortacion
 at the last he shewyd it & seyde thus/ Syr it
 happenyd onis that as my wyfe was making
 a chese vppon a fryday I wold haue² sayed
 whether it had ben salt or fresh and toke a
 lytyll of the whey in my hand & put it in my
 mouth & or I was ware part of it went downe
 my throte agaynst my wyll & so I brake my fast/
 to whom the curate sayd & if ther be no nother

¹ *whether*] Hazl. and.

² *I wold haue*] Hazl. I wolde fayne haue.

thyng I warant god shall forgiue the. So whã he had well comfortyd hym w^t y^e mercy of god the curate prayd hym to answer a question & to tell hym treuth/ & when the welchman had promysyd to tell the treuth/ the curate sayd that there were robberyes and murders done nye the place where he dwelt & dyuers men foūd slayne & askyd hym whether he were cōsentyng to any of them/ to whō he answerid & sayd yes & sayd he was ptee to many of them & dyd helpe to robbe and to sle³ dyuers of them. Then the curate askyd hym why he dyd not cōfesse him therof/ the welch man āsweryd & sayd he toke y^t for no synne for it was a custome amonge them y^t whan any boty came of any rych merchaunt rydyng y^t it was but a good neybours dede one to help a nother when one callyd a nother/ & so they toke that but for good felyshyp & neybourhod.

¶ Here ye may⁴ se y^t some haue remorse of conscyence of small venyall synys & fere not to do gret offencys w^tout shame of y^e world or drede of god : & as y^e cōen puerb is they stūble at a straw & lepe ouer a blok.

³ *to sle*] Orig. reads to sle.

⁴ *ye may*] Hazl. maye ye.

xvii. *Of the merchaunt of lōdō that put nobles ī his mouth ī his deth bed.*



RYCH couetous marchāte ther was
y^t dwellyd in Lōdon whych euer ga-
deryd money & coud neuer fynd in
hys hert to spend noght¹ vppon hym self nor
vppon no mā els/ whych fell fore fyk/ & as he
lay on hys deth bed had hys purs lyeng at his
beddys hed/ & had suche a loue to hys money
that he put his hand in his purs & toke out therof
.x. or .xii. li ī nobles & put them in his mouth/
And because his wyfe and other pceyuyd him
very fyk and lyke to dye they exortyd hym to be
confessyd and brought y^e curate vnto him/ whych
when they had causyd hym to sey Benedicite y^e
curat bad hym cry god mercy & shew his synnys.²
Than this fyk man began to sey I cry god mercy
I haue offendyd in y^e .vij. dedly synnys & broken
the .x. comaundementys/ & because of the gold
in hys mouth he mufflede so in hys speche that
the curate cowde not well vnderstande hym/
wherefore the curate asked hym what he hadde
in hys mouthe that letted hys speche/ I wys
mastere persone quod the fyk man muffelynge

¹ *noght*] Hazl. ought.

² *shew his synnys*] Hazl. shewe to hym.

I haue nothyng in my mouth but a lyttyll money because I wot not whether I shall go I thoughte I wolde take some spendyng money wyth me for I wot not what nede I shall haue therof/ And incontynent after that feyyngge dyed before he was confessed or repentant that ony man could perceue/ and so by lykelyhode went to the deuyll.

¶ By thys tale ye may se that they that all theyre lyuys wylle neuer do charyte to their neyghbours/ that god in tyme of theyr dethe wyll not suffer them to haue grace of repent-aunce.

XVIII. *Of the mylner that stole the nuttys & of the taylor that stole a shepe.*

The source of this tale is perhaps the fabliau *Etula*, in Legrand d'Aussy, "*Fabliaux*," tom. iii. p. 77; better in Sinner, "*Catalogus Codicum MSS.*" tom. iii. p. 379, No. 14. It is also related in the "*Scala Celi* (*liber iste vocatur Scala Celi*, Ulme, Joh. Zainer, 1480, fol.), *de furto, quinto*," fol. 101 verso: "*Legitur quod cum duo latrones convenissent ut furarentur nuces et alter carnes; perveniens ad fores ecclesiæ qui furatus fuerat nuces incepit frangere et comedere eas ibi. Cujus sonitum audiens ille, qui custodiebat ecclesiam, credens, quod dæmon ingressus est claustrum et cuidam claudo, qui ire non potuit et forti*

rustico videnti nunciavit. Et dum ingressi fuissent ecclesiam, latro comedebat nuces, credens quod esset socius suus, qui portaret arietem, incepit clamare: Estne bene pinguis quem portas? Tunc rusticus territus qui portabat claudum, credens quod esset dæmon: Nescio si est pinguis vel macer, sed nunc relinquo eum vobis. Et projecto claudo ad terram tibiam aliam sibi frigit." Also in Joh. de Bromyard, "Summa prædicantium," Litt. O, ii. § 6.

Imitations are: J. Pauli, "Schimpff und Ernst," Straßburg, 1535, fol. No. 76, fol. 15; G. Wickram, "Der Rollwagen," s. l. 1557, No. 67, (Frankf. 1590, fol. 72: "Wie zween Dieb einem Pfaffen das Podagram vertriben"), reprinted in Wackernagel, "Deutsches Lesebuch," Wickram; Hans Sachs, "Gedichte," vol. ii. l. 4, fol. 73, Nürnberg, 1591, fol.: "Die zwen diebischen Bachanten in dem Toden Kercker."



HERE was a certayn ryche husbandman in a vyllage whych loued nottes meruelously well & set trees of filberdys & other nut trees in his orchard/ & norishid them well all hys lyfe/ & when he dyed he made hys executours to make promise to bery w^t hym yn hys graue a bage of nottis or els they sholde not be hys executours/ which executours for fere of losyng theyre¹ romys fulfyllyd hys wyll² & dyd so. It happenyd y^t the same nyght after that he was beryed there was a mylnere in a

¹ *of losyng theyre*] Hazl. of lesyng of theyre.

² *wyll*] Hazl. mynde.

whyte cote came to this māys garden to thētēt³ to stele a bag of nottis/ & in y^e way he met w^t a tayler in a blak cote an vnthrif of hys accoyntaīce & shewyd hym hys intent/ This tayler lykewyfe shewyd hym y^t he intēdyd y^e same tyme to stele a shepe/ & so they both there agreyd to go forthward euery man seuerally w^t hys purpose & after y^t they apoynted to make good chere ech w^t other & to mete agayne in y^e chyrch porch/ & he that came furst to tary for the other.

This mylner when he had spede of hys nottis came furst to the chyrch porche & there taryed for hys felowe and the mene whyle fatte styll there & knakked nottys.

It fortunēd than the sexten of the church because yt was abowt .ix. of the clok cam to ryng curfu.⁴ & when he lokyd in y^e porch & saw one all in whyte knakkyng nottes/ he had went⁵ it had bene y^e dede man ryfen owt of hys graue knakkyng y^e nottes y^t wer byryed w^t hym & ran home agayn in all hast and tolde to a krepyll y^t was in hys howse what he had sene. This krepyll thus heryng⁶ rebukyd y^e sexten & seyde y^t

³ *to thentent*] i. e. to the entent.

⁴ *curfu*] i. e. evening-bell.

⁵ *went*] i. e. weened.

⁶ *thus heryng*] Hazl. thus herynge hym.

yf he were able to go he wold go thyder & cōiure y^e sprite/ by my trouth quod y^e sexten & yf thou darst do y^t I wyl bere the on my nek & so they both agreed. The sexten toke y^e crepul on hys nek & cam in to y^e chyrchyard agayn/ & y^e mylner in y^e porch faw one comyng bering a thing on his bak had went it had ben y^e taylour cōmyng w^t the shepe & rose vp to mete thē/ & as he cam towarde thē he askeyd & seyde/ Is he fat/ is he fat/ y^e sexten heryng hym sey so/ for fere cast the crepull down & seyde fat or lene take hym ther for me/¹ and ran away/ & the creple by myracle was made hole & rā away as fast as he or faster/ This mylner perceyuing y^t they were .ii.² & y^t one ran after a nother supposyng³ y^t one had spyed y^e tayler stelyng y^e shepe & y^t he had ron after hym to haue taken hym/ and fered y^t som body also had spyed hym stelyng nottes⁴ he for fere left hys nottes behynd hym and as secretly as he cowde ran home to hys myll/ And anon after y^t he was gon y^e tayler cam w^t the stolyn shepe vppon hys nek to the chyrch porch⁵ to

¹ *ther for me*] Hazl. as he is.

² .ii.] Hazl. two.

³ *supposyng*] Hazl. thoughte.

⁴ *and fered that som body also had spyed hym stelyng nottes*] Hazl. and fearyng that one had spyed hym also stelynge the nuttes.

⁵ *chyrch porch*] Hazl. church.

seke the mylner & when he fownd ther the not
shalys he supposyd y^t hys fellow had be ther and
gone home as he was in dede/ wherefore he toke
vp y^e shepe agayne on hys nek and went⁶ to
ward the myl/ But yet duryng this whyle the
sextē which ran away went not to hys owne
house but wēt to the pysh prystis chāber/ &
shewd hym how the spryte of y^e man was ryfē
out of hys graue knakkīg nottes as ye haue
hard before/ wherfor y^e preft sayd that he wold
go cōiure hym yf the sexten wold go w^t hym/
& so they both agreed/ y^e preft dyd on hys surples
& a stole about hys nek & toke holy water w^t
hym and cam w^t the sextē toward y^e church/ &
as sone as he enteryd in to⁷ y^e church yarde, The
tayler w^t the whyte shepe on hys nek intendyng
as I before haue shewid yow to go down to y^e
myll met w^t them & had went y^t y^e preft in hys
surples had ben y^e mylner in hys whyte cote/ &
seyd to hym by god I haue hym I haue hym
manyng by⁸ the shepe y^t he had stolyn/ the preft
perceyuyng the tayler all in blak & a whyte thyng
on hys nek had went it had ben y^e deuyll beryng
away the spryte of y^e dede man y^t was beryed
& ran away as faste as he coud takyng y^e way
downe toward the myll/ & y^e sexten ronnyng

⁶ *and went*] Hazl. went.

⁷ *in to*] Hazl. in.

⁸ *by*] i. e. thereby.

after hī. This tayler seyng one folowyng hī had went y^t one had folowed the mylner to haue don hym some hurt & thought he wold folow if nede were to help y^e mylner. & went forth tyl he cam to the myll & knocked at y^e myldore/ y^e mylner beyng w^{yn} asked who was ther y^e tayler āswerd & said by god I haue caught one of them & made hī sure & tyed hym fast by y^e leggys menyng by the shepe y^t he had stolen & had thē on hys nek tyed fast by the leggys.¹ But y^e mylner heryng hym sey y^t he had hym tyed fast by the leggys had wente it had bē the constable y^t had takē the tayler for stelyng of the shepe & had tyed him by the leggys/ & ferid y^t he had comen to haue taken hym also for stelyng of the nottys/ wherfore the mylner openyd a bak dore & ran away as fast as he coud. The taylour heryng the bak dore openyng wēt on y^e other syde of y^e myll/ & there saw the mylner ronnyng away/ & stode there a littyll whyle musyng w^t y^e shepe on his nek. Then was the parysh preeft & the sextē standyng there vnder the mylhouse hydyng them for fere & saw the taylour agayn w^t y^e shepe on his nek had wend styll it had bene the dyuyll w^t the spryt of the dede man on hys nek & for fere ran away/ but because they knew not

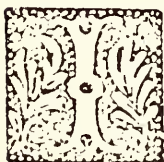
¹ *menynge by the shepe . . . by the leggys.*] Wanting in Hazl.

the ground well/ the preeſt lepte into a dyche almoſt ouer the hed lyke to be drounyd that he cryed wyth a loud voyce help help. Then the taylour lokyd about & ſaw the mylner roñe away & the ſexten a nother way & hard the preeſt cry help: had wend it had bene the cõſtable w^t a gret cõpany cryeng for help to take hym & to bryng hym to pryſon for ſtelyng of y^e ſhepe wherfore he threw downe the ſhepe & ran away a nother way as faſte as he coud/ & ſo euery man was afferd of other wythout cauſe.

¶ By thys ye may ſe well it is foly for any man to fere a thyng to mych tyll that he ſe ſome proue or cauſe.

XIX. Of the .iiii. elemētys where they ſhulde ſone be found.

A ſubſtancially ſimilar ſtory occurs in “Tre hundrede udvalgte historier, &c.” 4th edit. Copenh. 1781, p. 198 (a tranſlation of Pauli’s “Schimpff und Ernſt”); reprinted in R. Nyerup, “Almindelig Morſkabs læſning,” Copenh. 1816, p. 254. Alſo in H. Sachs, “Gedichte,” buch i. thiel 3, Nüremberg, 1558, fol. f. 255: “Ein geſprech der vier Element mit Fraw Warheit.”



N y^e old world when all thyng coud ſpeke y^e .iiii. elementys met togeder for many thyngys whych they had to

do because they muſt medyll alway one with a nother: & had cōmunicaciō to geder of dyuers matters/ & because they coud not conclude all theyr maters at y^t ſeaſon they appoyntyd to breke comunycacyon for y^t tyme & to mete agayn a nother tyme/ therfore ech one of thē ſhewyd to other wher theyre moſt abydyng was & where theyr felows ſhuld fynd them if nede ſhuld requyre: & furſt y^e yerth ſayd brethern ye know well as for me I am pmanēt alway & not remouable therfor ye may be ſure to haue me alway whan ye lyſt. The water ſeyd yf ye lyſte to ſeke me ye ſhalbe ſure euer¹ to haue me vnder a toft of grene ruſhys or ellys in a womans eye. The wynde ſayd yf ye lyſt to ſeke me² ye ſhalbe ſure euer to haue me amonge aſpyn leuys or els in a womans tong. Then quod the fyre yf any of you lyſt to ſeke me: ye ſhall euer³ be ſure to fynd me in a flynt ſtone or els in a womans hart.

¶ By thys tale ye may lerne aſwell the propertes of y^e .iiii. elementys as ther properte⁴ of a woman.


¹ *euer*] wanting in Hazl.

² *to ſeke me*] Hazl. to ſpeke wyth me.

³ *euer*] wanting in Hazl.

⁴ *properte*] Hazl. properte is.

xx. *Of the woman that powryd the potage
in the Tuggys male.*

 HERE was a iustyce but late in y^e realme of englond called master Uauysour a very homly man & rude of condicions & louyd neuer to spēd mych money/ This master Uauysour rode on a tyme in hys cyrcute in a place of the north cōtre^y⁵ where he had agreed w^t the shyryf for a certayn some of money for hys chargys thorowe the shyre/ so that at euery Inne & lodgyng thys master vauefour payd for hys own costys. It fortunyd so y^t when he cam to a certayn lodgyng he cōmaunded one Torpyn hys seruāt to se y^t he vsed good husbondry⁶ & to faue suche thynges as were laft & to cary it w^t hym to serue hym at the next baytyng. Thys Torpyn doying hys masters cōmaūdemēt toke y^e brokyn brede brokyn mete & all fych thīg y^t was laft & put it in hys male/⁷ The wyfe of y^e house pceyuyng y^t he toke all suche fragmentys & vytayle w^t hym y^t was laft

⁵ *in a place of the north contrey*] Hazl. in the northe contrey.

⁶ *husbondry*] i. e. economy.

⁷ *in hys mayle*] Hazl. in his maysters cloth sak. [Hazl. has *cloth sak* for *male* throughout the whole tale.]

& put it in hys male/¹ she brought vp y^t podege y^t was laft ī the pot & when torpyn had torned hys bak a lytyll fyde² she pouryd y^e podege in to y^e male whych ran vpon hys robe of skarlet & other hys garmētys & rayed³ them very euyll that they were mych hurt therw^t. Thys Torpyn sodeynly tornyd him & saw it/ reuylyd the wyfe therfor & ran to hys mafter & told hym what she had don/ wherfor mafter Uauesour incōtinēt callyd y^e wyfe & feyd to her thus. Thou drab quod he what haft thou dō why haft thou pouryd y^e podege in my male & marryd my raymēt & gere/ O fyr quod y^e wyfe I know well ye ar a iudge of y^e realme/ & I perceyue by you : your mīd is to do ryght & to haue that that is⁴ your owne/ & your mynd is to haue all thyng w^t you y^t ye haue payd for/ both brokyn brede mete⁵ & other thynges y^t is left : & so it is reason that ye haue/ & therfore because your seruant hath taken the brede & the mete⁶ & put it ī your male I haue therfore put in your male⁷ the podege y^t be laft because ye haue well & truly payd for them

¹ *hys male*] Hazl. the cloth sake.

² *fyde*] Hazl. asfyde. ³ *rayed*] i. e. defiled.

⁴ *that that is*] Hazl. that is.

⁵ *brokyn brede mete*] Hazl. broken mete.

⁶ *the brede and the mete*] Hazl. the broken mete.

⁷ *therfore put in your male*] Hazl. therin put.

for yf⁸ I shuld kepe ony thyng from you y^t ye haue payd for : peradventure ye wold troble me in the law an other tyme.

¶ Here ye may se y^t he y^t playth the nygarde to mych sometyme yt torneth hym to hys owne losse.

xxi. *Of the weddyd men that cam to heuyn to clayme theyr herytage.*

A corresponding tale in Fernan Caballero, "Elia, ó la España treinta años ha," Madrid, 1857, page 93. (Translated into German by H. Wolf, Paderborn, 1860, p. 116.)



CERTAYNE weddyd man there was whyche whan he was dede cã to heuen gatys to saynt Peter & sayd he cã to claym his herytage⁹ which he had deseruyd. Saynt Peter askyd hym what he was/ & he sayd a weddyd mã/ anon Seynt peter openyd y^e gatys & bad hym come in¹⁰ & sayd he was worthy to haue hys herytage because he had had much trobyll & was worthy to haue a crowne of glory. Anon after y^t there cam a nother man that claymyd

⁸ *for yf*] Hazl. Yf.

⁹ *his herytage*] Hazl. hys bad heretage.

¹⁰ *come in*] Hazl. to come in.

heuyne/ & sayd to Seynt Peter he had had .ii. wyuys/ to whom Seynt peter āsweryd and sayd come in for thou art worthy to haue a doble crown of glory/ for thou hast had doble troble/ at y^e last there cam a thyrd¹ claymyng heuen & sayd to Saynt peter that he had had .iii. wyuys & desyryd to come in/ what quod Seynte Peter thou hast bene onys in troble & therof delyueryd/ and then wyllingly woldyst be trobyld agayn & yet agayn therof delyueryd/ & for all y^t couldest² not beware y^e thyrde tyme/ but entereft wyll- yngely in trobyll agayne therefore go thy way to hell for thou shalte neuer come in heuen for thou arte not worthy.

¶ Thys tale is a warnyng to them that haue³ bene twyse in parell to beware how they come therin the thyrd tyme.

xxii. *Of the merchaunte that chargyd hys sonne to fynde one to synge for hys sowle.*

This story originates in Joh. de Bromyard, "Summa Prædicantium," Litt. E, viii. § 17: "Sicut patet de illo qui moriens, vxore executrice facta: bouem pro anima sua legauit vt fertur, vxor vero bouem et gallum simul ad forum

¹ *a thyrd*] Hazl. the thyrd. ² *couldest*] Hazl. coulde.

³ *haue*] in orig. houe.

ducens: utrumque simul vendidit hac conuentione: quod emptor pro gallo marcam anglicanam et pro boue obolum daret, quod cum factum fuisset: obolum pro anima dedit marito." The same story in Ropertus Holkot, "Super Libros Sapientiæ," Reutlingen, 1489, fol. 111. Imitated in Pauli, "Schimpff und Ernst," Strasburg, 1535, No. 438, fol. 71; in Gerlach, "Eutrapeliarum libri III." Lips. 1656, lib. i. No. 656, p. 157; in J. P. de Memel, "Luftige Gesellschaft," ed. 1695, No. 622, p. 263; and in "Ein reicher Vorrath Anmuthiger Ergoetzlichkeiten," ed 1702, No. 142, p. 94.



RYCH merchant of london there was which had but one sonne y^t was somewhat vnthryfty therefore his fader vpon hys deth bed called hym to hym & seyde he knew well y^t he had ben vnthrifty howbeit yf he knew he wold amend hys condiciōs he wolde make hym his executoure & leue hym his goodys so y^t he wold promyse⁴ to praye for his sowle: & to fynde⁵ one dayly to syng for hym/ whyche thyng to performe hys son there made a faythfull promyse. After y^t thys mā made hym hys executoure & dyed/ But after that hys soñe kept such ryot y^t in short tyme he had wasted & spend all & had nothyng left but a hen & a cok that was hys faders. It fortunyd than that one of hys

⁴ *promyse*] Hazl. promyse him.

⁵ *to fynde*] Hazl. and so fynde.

Frendys came to hym & sayd he was fory y^t he had waſtyd ſo mych & aſkyde hym how he wolde pform hys pmyſe made to hys father y^t he wold kepe one to ſing for him.

Thys yong man aſweryd & ſayd by god yet I wyll performe my promyſe/ for I wyll kepe thys ſame cok alyue ſtyll and he wyll krowe euery daye and ſo he ſhall ſynge euery day for my faders ſowle/ & ſo I wyll performe my promyſe well ynough.

¶ By thys ye may ſe that it is wyſdome for a man to do good¹ dedys hym ſelf whyle he is here & not to truſt to the prayer and promys of hys executours.

xxiii. *Of the mayd waſhyng clothys and answered the frere.*



HERE was a mayde ſtode by a ryuers ſyde in her ſmok waſhyng clothys. And as ſhe ſtoupd oft tymys in her ſmokke² cleuyd betwene her butokkes/ By whome there came a frere ſeynge her and ſayde in ſport. Mayd mayde take hede for Bayard bytys on the

¹ *good*] orig. reads goodys.

² *oft tymys in her ſmokke*] Hazl. oft tymes, her ſmocke.

brydyll. Nay wys master frere quod the mayden he doth but wype hys mouth and wenyth ye wyll come & kyffe hym.

¶ By thys ye may se that a womans³ answer is neuer to seke.

xxiv. *Of the .iii. wyse men of gotam.*

The same story in "Merie Tales of the Mad Men of Gotam." The first tale in "Shakespeare Jest Books," iii. p. 4.



CERTAYN man there was dwellynge in a towne callyd Gotam which went to a fayre .iii. myle of⁴ to by shepe/ & as he cam ouer a brydge he met w^t one of hys neybouris & told him whether he went/ & he askyd hym whych way he wold bryng thẽ/ whych sayd he wold brīg thẽ ouer the same brydge/ nay quod the other mā but thou shalt not/ by god quod he but I wyll/ y^e other agayn said he shuld not/ & he agayn said he wold bryng them ouer spyte of his teth & so fell at wordys/ & at the last to buffertys that eche one knockyd other well about the heddys w^t theyre fyfys. To

³ *a womans*] Hazl. womans.

⁴ *iii. myle of*] Hazl. iii. myle for.

whom there cam a thyrd man which was a mylner wyth a sak of mele vppō a horſe a neybour of theyrs & partyd them &¹ aſkyd thē what was the cauſe of theyr varyaunce/ whych then ſhewyd hym the matter & cauſe as ye haue harde/ Thys thyrd man the mylner thought to rebuke² theyr folyſhnes with³ a famylyer example & toke hys ſak of mele from his hors bak & openyd it & pouryd all the mele in the ſak ouer the bridge into the ronyng riuer wherby all the mele was loſt & ſayd thus. By my trouth neybors becauſe ye ſtryue for dryuyng ouer the brydge thoſe ſhepe which be not yet bought nor wot not wher they be/ me thynkyth therfore there is euyn as mych wyt in your heddys as there is mele⁴ in my ſak.

¶ Thys tale ſhewyth you that ſome man takyth vppō hym to ſhew other men wyſdome when he is but a ſole hym ſelf.

¹ *partyd them &*] Hazl. patiently.

² *to rebuke*] Hazl. for to rebuke.

³ *theyr folyſhnes with*] Hazl. them by.

⁴ *is mele*] Hazl. is mele now.

xxv. *Of the gray frere that answeryd his
penytent.*

A corresponding tale, see in J. Frey, "Die Garten-
gesellschaft," s. l. & a, cap. 30, fol. 36 verso: "Von
einem Landknecht, der einem alten Münch beichtet,"
ed. Frankf. 1590, fol. 29 verso.



MAN there was⁵ that came to confesse
hym self⁶ to a gray frere & shroue him
that he had layne with a yong gentil-
womã/ y^e frere than askyd hym in what place/
& he said it was in a goodly chāber all nyght
lōg in a softe warme bed/ The frere heryng that
shruggyd in hys clothys & sayd/ now by swete
seynt fraunces then wast thou verye well at
ease.

xxvi. *Of the gentylman that bare the sege borde
on his nek.*



CHANDELER beīg a wydower dwel-
lig at holborne brige in lōdō had a
fayre doughter/ whom a yōg gentyl-
man of dauys Inne woyd gretly⁷ to haue hys plea-
sure of her/ whych by long sute to her made at

⁵ *there was*] orig. reads there man.

⁶ *hym self*] Hazl. hym.

⁷ *gretly*] Hazl. fore.

y^e laſt graūtyd him & poyntyd hym to cōe vppō a night to her faders houſe in y^e euenyng & ſhe wold conuey him into her chāber ſecretly whych was an inner chamber wythin her faders chāber/ ſo accordīg to y^e poītmēt all thīg was pformyd So y^t he lay w^t her all nyght & made good chere tyll about .iiii.¹ a clok ī y^e mornīg/ at which time it fortunyd this yōg gētylmā fell a coughīg/ whych cā vppō hym ſo fore y^t he coud not refrayn. Thys yong wench² then fering her fader that lay in the next chaūber bad hym go put hys hed in the draught leſt y^t her fader ſhuld here him: which after her counsell roſe in hys ſhyrt & ſo dyd/ but thē becauſe of the ſauor of the draught it cauſyd hym to cough mich more & louder that y^e wēchis fader hard hym³ & aſkyd of hys doughter what man was that y^t coughid⁴ ī her chāber/ ſhe anſweryd & ſayd no body. But euer thys yōg mā coughid ſtyll more & more whom the fader heryng ſeyd/ by goddys body here thou lyeſt I wyll ſe who hys there & roſe out of hys bed.

Thys wench perceyuyng⁵ her fader ryſyng cam

¹ .iiii.] Hazl. foure.

² *Thys yong wench*] Hazl. Thys wench.

³ *hard hym*] Hazl. herde it.

⁴ *what man was that that coughid*] Hazl. what man it was that coughed.

⁵ *perceyuyng*] Hazl. perceyued.

to the gentylmã & sayd take hede fyr to your self my fader comyth.⁶ Thys gentylman sodẽly therwyth abafhyd wolde haue pullyd hys hed out of the drawght hole whych was very ftreyte for hys hed that he pullyd the sege bord vp therwyth/ & hangyng about hys nek ran vppon the fader beyng an old man & gaue hym a gret fall/ & bare hym down & hurt hys arme/ & openyd the dorys & rã into y^e ftrete wyth y^e draught borde about hys nek toward dauys Inne as fast as he coud.

This wẽch for fere rã out of her faders house & cã not there a moneth after. Thys gentylman as he ran vppon holborne brydge met w^t a colyers cart laden w^t colys where there was .ii. or .iii.⁷ fkyttyfh horfys/ which when they saw thys gentylman rõnyng fstart afyde & threw down y^e cart wyth colys/ & drew it afyde & brake y^e cart rope/ wherby the colys fell out some in one place some in an other/ & after the horfys brake theyr trafys & ran some toward smythfeld & some toward newgate that the colyer rã after them & was ã howre & more or he coud get his horse to geder agayn/ By whych tyme the people of the ftrete were ryfen and cã to y^e ftrete & saw yt ftrawyd wyth colys euery one for hys part gaderyd vp the

⁶ *my fader comyth*] Hazl. for my fader comyth.

⁷ .ii. or .iii.] Hazl. two or thre.

colys : that y^e moſt part of the colys were gone or the colyer had got hys horſys.

But duryng thys whyle the gētylman wēt thorow ſeynt andrews chyrchyard toward dauys Inne/ & there met wyth the ſextē comyng to church¹ to rīg to morow mas : whych when he ſaw the gentylman in the churchyarde in hys ſhyrt w^t the draght bord about hys nek/ had wēd it had ben a ſpryt : & cryed alas alas a ſpryt & ran bak agayn to hys houſe almoſt at y^e barrys & for fere was almoſt out of hys wyt y^t he was y^e worſe halfe a yere after.

Thys gentlman than becauſe dauys Inne gatys were not open went on the bak ſyde & lept ouer the garden wall/ but in lepyng the ſege bord² ſo trobled hym that³ he fell down in to the garden & had almoſt brokē his nek & there ley⁴ ſtyll tyll y the pſcipall cam in to the gardyn/ whych when he ſaw hym ly there had wend ſom man had be ſlayne & there caſt ouer y^e wall & durſt not come nye him tyll he had callyd vp hys company/ whych when many of the gentylmen wher come to gether/ lokyd well vppō him and knew hym & after releuyd hym/ But the borde

¹ *comyng to church*] Hazl. commynge to attend.

² *ſege bord*] Hazl. draught-bord.

³ *that*] in orig. thot.

⁴ *there ley*] Hazl. there he lay.

y^t was about hys nek caufyd his hed so to swell that they coud not get it of tyll they were fayne⁵ to cutte it of with hatchettys. Thus was the wench well Japyd/⁶ & for fere she ran frō her fader/ her faders arme was hurt the colyar lost his colys the sextē was almost out of his wyt/ & the gentylman had almost broke his nek.

xxvii. *Of the marchaūtys wyfe that seyde she wolde take a nap at sermon.*⁷

To take a nap at sermon or at church is quite a common saying in Germany, so common, indeed, that a technical term “Kirchenschlaf” has been given to this particular kind of nap.



MERCHANTYS wyfe ther was in bowe parysh in london some what slept⁸ in age to whō her mayd cam on a sonday in lent after dyner & sayd/ maystres quod she they ryng at seynt Thomas of acres for ther shall be a sermō prechyd anon/ to whom the maystres answerd & sayd mary goddys blyssyng on thy hart⁹ for warnyng me therof & because I slept

⁵ *fayne*] Hazl. mynded.

⁶ *Japyd*] i. e. mocked.

⁷ *at sermon*] Hazl. at a sermon.

⁸ *slept*] Hazl. slepte.


⁹ *on thy hart*] Hazl. haue thy harte.

not well all this night I pray the brynge my stole with me for I wyll go thyder to loke wether I can take a nap there whyle the prest is prechyng.

¶ By this ye may se that many on goth to churche as moche for other thyngys as for deuocyon.

xxviii. *Of the woman that seyde & she lyffyd a nother yere she wolde haue a kokoldis hat of her owne.*

Too imperfect to decipher in Hazl.

 HER was a certayn company of women gatheryd to geder in cōmunycacion one happenyd thus to say her pyggys after they were farowyd dyed and wolde not lyue and one olde wyfe of her accoyntance heryng her say so bad her get a cockoldys Hat and put the pyggys therin a whyle after they were farowyd and they sholde lyue/ whych wyfe intendyng to do after her counsell came to one of her gossyppys and shewyd her what medecyne was taught¹ her for her pyggys & prayd her to lend her her husbandys hat/ whych answeyrd her angerly and sayd I wold

¹ *taught*] orig. reads thaugh.

thou knewyſt it Drabbe I haue none for my huſbande is no cookold for I am a good woman and ſo lyke wyſe euery wyſe anſweryd her in lyke maner that ſhe departyd frome many of them in anger and ſkoldynge/ But whan ſhe ſawe ſhe coude get none ſhe came agayne to her goſſyppys all angerly and ſayd I haue gone round aboute to borrow a cookoldys hat and I can get none wherefore yf I lyue another yere I wyll haue one of myn own and be out of my neyghbours daunger,

¶ By this tale a man may lerne that it is more wyſdome for a man to truſt more to his owne ſtore than to his neyghbours gentylnes.

xxix. *Of the gentylman that wyſhyd his toth in the gentylwomans taylor.*



GENTYLMAN & a gentylwoman ſat togeder talkyn whiche gentylman had gret payn in one of his teth. & hapnyd to ſay to the gētylwoman² thus. I wys maſtres I haue a toth ī my hed which greuyth me very fore wherfore I wold yt were in your taylor. She heryng hym ſaying ſo. anſweryd thus

² *gentyl-woman*] in orig. *gentylwomau*.

In good fayth fyr if your toth were in my tale it coud do yt but lytyll good/ but if there be any thyng in my tale that can do your toth good I wold yt were in your toth.

¶ By this ye may se that a womans answer is feldome to feke.

xxx. *Of the welchman that confeffyd hym how he had slayn a frere.*



IN the tyme of lent a welchman cam to be confessyd of hys curat whych in hys cōfessyon sayd that he had kyllyd a frere/ to whō the curat sayd he coude not affoyle hym/ yet quod the welchmā yf thou knewest all thou woldest affoyle me well enough/ & when the curat cōmandyd hym to shew hym all the case he sayd thus/ mary ther wer ii freres & I might haue slayn them both yf I had lyst but I let one skape therfore master curat set the tone agaynst the tother & then the offence ys not so great but ye may affoyle me well ynough.

¶ By this ye may se that dyuers menne haue so euyll & large cōscyens that they thynke yf they do one good dede or refrayne from the doynge¹

¹ *from the doynge]* Hazl. from doynge.

of one euyll synne that yt ys a fatysfaccyon² for other synnis and offencys.

XXXI. *Of the welchman that cowde not get but a lytyll male.*



HERE was a company of gētylmen in northātonshyre whych went to hunte for deere in the porlews in the gollet befyde stony stratford/ Among which gentylmen ther was one which had a walche man to his fyruaunte a good archer/ whiche when they came to a place where they thought they shold haue game/ they made a stondyng and poyntyd thys welchman to stand by a tre nygh the hye way and bad hym in any wyse to take hede that he shot at no³ raskall⁴ nor medle nat without it were a male & yf it were a male to spare not/ wel quod this welchman let me alone. And whan this walchman had stande there a whyle he sawe moche dere cōmynge/ as well of Auntelere as of Rascall/ but eur he let them go and toke no hede to theym.

² *a fatysfaccyon*] Hazl. fatysfaccyon.

³ *to take hede that he shot at no*] Hazl. to shote at no.

⁴ *raskall*] i. e. lean beaft.

And within an howre after he saw come ryd-
yng in the hie way a man of the countrey which
had a boget hangynge at hys fadyll bowe. And
whan this walche man had espyed hym he bad
hym stand & began to drawe his bow and bad
hym deliuer that lyttyll male that hynge at his
fadell bowe/ Thys man for fere of hys lyfe was
glad to delyuer hym his boget/ & so dyd & than
rode his way & was glad he was so eskapyd.
And whan this man of the countrey was gon
thys welchman was very glad & went inconty-
nent to seke his master & at last¹ founde² hym
with his company/ and whã he sawe hym he
come to hym & sayd thus/ Master by cottys plut
& her nayle I haue stande yonder thys two
howrys and I coud se neuer a male but a lytell
male that a man had hangyng at his fadell bow/
& that I haue gotten/ & lo here it is/ and toke
his master the boget whych he had taken away
from the forsayd man/ for the whyche dede bothe
the master & the seruant were afterwarde in
great trouble.

¶ By thys ye may lerne yt ys gret folly for a
master to put a seruant to that besynes wherof
he can nothing skyll³ and wherin he hath nat
be vsyd.

¹ *at last*] Hazl. at the laste. ² *founde*] in orig. fonude.

³ *skyll*] i. e. know, signify.

xxxii. *Of the gentyll woman that sayd to a gentylman ye haue a berde a boue & none benethe.*



YONGE gentylman of the age of .xx. yere some whate dysposyd to myrth and game⁴ on a tyme talkyd with a gentylwoman⁵ which was ryght wyse and also mery. this gentyll woman as she talkyd with hym happenyd to loke vppon hys berde/ whiche was but yong and growen some what⁶ vppon the ouer lyppe and but lyttyll growen beneth as all⁷ yonge mennys berdys cōmonly vse to growe sayd⁸ to hym thus. Syr ye haue a berde aboue and none beneth. and he herynge her say so/ sayd in sporte/ mastres ye haue a berde benethe and none aboue/ mary quod she/ then set the tone agaynst the tother/ which answere made the gentylman so abashyd that he had not one worde to answer.

⁴ *game*] Hazl. gaye.

⁵ *gentylwoman*] orig. reads geutylwoman.

⁶ *growen some what*] Hazl. somewhat growen.

⁷ *as all*] Hazl. as all other.

⁸ *sayd*] Hazl. and sayd.

xxxiii. *Of the frere that sayd our lord fed .v. M.¹
peple with .ij.² fyshys.*



HERE was a certayn white frere which was a very glotton and a great nyggyn whyche had an vngracyouse boy that euer folowyd hym and bare hys cloke/ and what for the frerys³ glottony & for his chorlyshnes the boy where he went coude skant get mete inough for the frere wolde eet almoste all hym selfe. But on a tyme the frere made a sermon in the cōtrei wherin he touchyde very many myracles whiche cryst dyd afore his passyon amonge whiche he specyalli reherfyde the myracle that cryste dyd in fedyng fyue thousande people wythe fyue louys of brede and with iiij lyttell fyshys and thys frerys boy which caryd not gretely for hys master herynge hym say so and consydering that his master was so great a churle and glotton answered with a loude voyce that all the church hard & sayd by my trouth mayster/ Then there were no fryers there. whiche answere made all the peple to fall on suche a lawghynge that for shame the frere wente out of the pulpet. and as

¹ v. M.] Hazl fyue M.

² ij.] Hazl. iii.

³ frerys] in orig. fterys.

for the frerys boy he than departyd out of the church that the frere neuer saw hym after.

¶ By thys ye may se that it is honesty for a mā that is at mete to depart with suche as he has to them that be present.

xxxiv. *Of the frankelyne that wold haue had
the frere gon.*



⁴ RYCHE fraynklyng dwellyng in the countrey⁵ had a freer vsyng to his howse of whom he coud neuer be ryd & had taryed with him the space of a senyght & neuer depart⁶ wherfore the fraynklyng beyng wery of hym/ on a tyme/ as he & his wyfe & this frere sat to geder at supper faynyd hym selfe very angry with hys wyfe In somoche he sayd he wolde bete her. This frere pseyuyng wel what they mēt sayd thus. master franklīg I haue bene here this seuenyght when ye were frēdys & I wyll tary here this fortenyght lenger but I wyll se you frendys agayne or I go.⁷ thys man perseyuyng

⁴ A wanting in orig.

⁵ *in the countrey*] Hazl. countie.

⁶ & *neuer depart*] Hazl. and wold never depart.

⁷ *go*] Hazl. depart.

that he coude no good nor wolde not depart by none honest meanys answeryd hī shortly & sayd by god freere but thou shalte abyde here no lenger & toke hym by the shulders & thrust hym out of the dorys by vyolence.¹

¶ By this ye may se that he that wyll lerne no good by example/ nor good maner² to hym shewyd is worthy to be taught with open rebukes.

xxxv. *Of the good man that sayd to his wyfe
he had yll³ fare.*

A parallel story is found in the "Complete London Jester," ed. 1771, p. 73.



FRER Lymytour⁴ come into a pore mannys howse in the countrey and because this pore man thought this frere myght do hym some good he therfore thought to make hym good chere/ But becawse hys wyfe wolde dresse hym no good mete for coste/ he therfor at dyner tyme sayde thus/ By god wyfe

¹ *by vyolence*] Hazl. of the house.

² *nor good maner*] Hazl. in a maner.

³ *yll*] Hazl. euyll.

⁴ *Lymytour*] i. e. begging-friar.

bycawse thou dyddeſt dreſſe me no good mete to my dyner/ were it nat for maſter frere/ thou ſholdeſt haue half a doſyn ſtrypes. Nay fir quod the frere I pray you ſpare nat for me/ wherwith the wyf was angry & therfore at ſoupper ſhe cauſed them to fare wors.

¶ By thys ye may ſe it is good polycy for geſtys yf they wyll haue any good chere to pleas alway the wyfe of the howſe.⁵

xxxvi. *Of the frere that bad hys chylde make a laten.*

Too imperfect to decipher in Hazl.

For an analogous account of the results of instruction in Latin, ſee Bonaventure des Periers, “*Les Contes ou les Nouvelles Récréations*,” &c. Nouv. Ed. par De la Monnaye, tom. i. Nouv. 23, Amſterd. 1735, p. 233: “*Du jeune ſils qui fit valoir le beau Latin que ſon Curé lui avoit montré.*”



HERE was a frere whiche though he were well lernyd yet he was callyd wycked of condycyons whiche had a Gentylmannys ſonne to wayte vpon hym and to teche hym to ſpeke latyn.

⁵ The moral is wanting in Hazl.

Thys frere came to thys chyldes fader dwellyng in he contrey/ and becawse this frere wold haue this Gentyلمان to knowe that this chyld had metly well spent¹ his tyme for the whyle he had bene with hym/ he bad this chyld to make in latyn shortly Freres walke in the cloyster. This chyld halfe astroyed bycawse his master bad hym make this latyn so shortly answered at all aduentures and sayd In circuitu impii ambulat.

xxxvii. *Of the gentylman that askyd the frere for his beuer.*



N the terme tyme a good old gentylman beyng a lawyer cam to london to the terme & as he came he hapened to ouertake a frere which was som vnthryft & wēt alone without his beuer wherfor this gētylman asked this frere where was his beuer that shold kepe hym cōpany and sayd it was² contrary to his relygyon to go alone/ and it wolde cawse people to suppose hym to be som apostata or some vnthryft. By god syr quod the frere my fellow cōmendeth hym vnto your mastershyp/ why³

¹ *spent*] orig. reads *spent*.

² *was*] in orig. *waa*.

³ *why*] in orig. *who*.

quod the gentylman I knowe hym nat/ than
quod the frere to the gentylman ye are the more
to blame⁴ to aske for hym.

¶ By this tale ye may se that he that geueth
coũfel to an vnthryft⁵ and techeth hym his dutye
shall haue oftentymes but a mocke for his la-
bour.

xxxviii. *Of the .iii.⁶ men that chase the womã.*

The allotment of the two parts of a woman occurs in an
old German poem, "Die Theilung." See Von der Hagen,
"Gesammtabenteuer," vol. i. Stuttg. & Tübing. 1850,
No. 18:—

" 1475. Hêre wie habt ir iuch bedâht?
ist iuwer wille volbrâht,
Welch teil ir nemen welt?"
mit züchten antwurt' ir dir helt:
"so wil ich, vrouw', an dirre stunt
1480 iu die rede tuon kunt,
Und will es lenger niht verdagen,
ich wil es ûf genâde sagen:
Das oberste teil sol wesen mîn." &c.

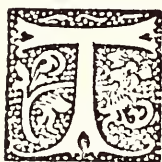
Also in Don Juan Manuel, "El Conde Lucanor," No. 41,
where the vice (el mal) leaves the upper half of a servant
girl to the virtue (el bien) and keeps the lower part for

⁴ *to blame*] Hazl. fole.

⁵ *an vnthryft*] Hazl. any vnthryft.

⁶ *iii.*] Hazl. thre.

herself. Imitated in one of G. E. Lessing's poetical tales, "Die Theilung;" see *Schriften*, Berlin, 1838, vol. i. p. 210; also in "Lyrum Carum," 256.



THRE gentylmẽ cam into an Inne where a fayre woman was tapster wherfor as these thre sat ther making mery echone¹ of thẽ kyssed her & made good pastyme & plesure. howbeit one spake meryly & sayd I can not se how this gentylwoman is able to make pastyme & pleasure to vs all thre excepte that she were departed in thre partes. By my trouthe quod one of theym/ yf that she myght be so departed² than I wolde chose for my parte her hed and her fayre face that I myght alway kyssẽ her. Then quod the secõd I wold haue the brest and hart for ther lyeth her loue. Then quod the thyrd then ther is nothyng lefet for me but the loynys buttokkys & leggys & I³ am content to haue yt for my part. And when these gẽtylmen had passyd the tyme ther by the space of one hour or ij they toke ther leue & were goynge away but or they⁴ went the thyrd man that had chosen the bely & the buttokkys dyd kys the

¹ *echone*] Hazl. eche.

² *be so departed*] Hazl. be departed.

³ & I] Hazl. I.

⁴ *they*] orig. reads thye.

tapyfter & bad her farewel. what quod the furft mā that had chofen the face & the mouth why doft thou fo/ thou doft me wronge to kys my parte that I haue chofen of her. O quod the other I pray the be not angry for I wolbe⁵ cōtent that thou fhalt kys my part for it.

xxxix. *Of the gētylmā that taught his cooke the medefyne for the tothake.*



N Effex there dwellyd a mery gentylman which had a cooke callyd Thomas that was gretly dyfeafyd with the toth ake & complainyd to his mayfter there of whiche fayd he had a boke of medycīs & fayd he wold loke vp his boke to fe whether he coud fynde any medecyn ther⁶ for it & fo fende one of hys doughters to his ftudy for his boke and incontynent lokyd vppon yt a longe feafon & than fayde thus to hys coke. Thomas quod he here is a medefyne for thy⁷ tothake & yt ys a charme but it wyll do you no good except ye knele on your knee⁸ and afke yt for feynt charyte. Thys

⁵ *I wolbe*] Hazl. I am.

⁷ *thy*] Hazl. your.

⁶ *ther*] Hazl. therin.

⁸ *knee*] Hazl. knees.

man glad to be releasyd of hys payne knelyd & sayd mayster for seīt charyte let me haue that medecyne. Then quod thys gentylman knele on your knees & say after me which knelyd doūe and sayd after hym as he bad hym.

Thys gētylman began & sayd thus. The sone on the sonday. The sone on the sonday quod thomas. The mone on the monday. The mone on the monday. the trynyte on the tewsfday. the trinyte on the tewsfday. The wite ð the wednyfday the wit on the wednyfday. The holy holy thurfsday. The holy holy thurfsday. And all that fast on fryday. and al that fast on fryday. Shite in thy mouthe on saterday. This Thomas coke herynge his mayster thus mokkyng hym in an anger¹ start vp & sayd/ by goddys body mokkyng churle I wyll neuer do the seruyce more. And wente forth to hys chāber to get hys gere to geder to thentent to gon thens by & by. But what for the anger that he toke with hys master for the moke that he gaue hym & what for labour that he toke to geder hys gere so shortly to geder the payne of the tothake wente from hym incontynent that his master com to hym & made hym tary styll² & tolde hym that hys charme

¹ *in an anger*] Hazl. in anger.

² *tary styll*] Hazl. to tarry styll.

was the cause of the ease of the payn of his tothake.³

¶ By this tale ye may se that anger oftymys puttyth away bodely payne.⁴

XL. *Of the gētylmā that promysyd the scoler of Oxford a sarcenet tyet.*

Similar tales in Legrand d'Aussy, *fabliaux*: "Les trois Aveugles de Compiègne," tom. iii. p. 1; Pellbartus, "Pomerium quadragesimale," Aug. Vind. 1502, fol. i. fermo 38 c. Benecke, "Beitraege zur Kenntniss der alt-deutschen Sprache und Literatur, Bd. 2, Gottingen, 1832: "Der Pfaffe Amis," V. 2043-2472; Sozzini, Nov. 1; Franco Sacchetti, No. 140; Giov. Franc. Straparola, "XIII. Piacevoli Notti," No. 13, fav. 2. Also in "Nouveaux Contes à rire," Cologne, 1702: "Le Rotisseur Filouté," p. 261; and in "Scoggin's Jestes," 1626: "How Scoggin deceived the Draper," repr. 1864, p. 137.



SCOLER of Oxford lately made master of arte come to the cyte⁵ of lōdon & in polys met with the sayd mery gētylmā of effex which was euer dysposyd to playe many

³ *his tothake*] Hazl. the tothake.

⁴ *bodely payne*] Hazl. the bodely payne.

⁵ *come to the cyte*] Hazl. cam in to the cyte.

mery paieantys with whome before he had bene of famylier accoyntance and prayd hym to geue hym a fercenet typet. This gentylman more lyberall of promys than of gyft grantyd hym he sholde haue one yf he wolde come to his lodgyng to the signe of the bulle without byshops gate in the next mornynge at vi of the cloke. Thys scoler thanked hym & for that nyght departed to hys lodgyng in flete strete/ & in the mornynge erely as he poynted cam to hym to the sygne of the bull/ Anon as¹ this gentylman saw hym he bad hym go with hym in to the Cite & he sholde be sped anone/ which incontynent went togeder tyll they² cam in to seynt laurence churche³ in the Jury wher the gentylman espyed a preft raueshyd to masse & tolde the scoler that yonder is the preste that hathe the typet for you & bade hym knele down in the pewe & he wolde⁴ speke to hym for it/ And incontynent this gentylman went to the preft and sayd Syr here is a scoler and kynfman of myne greatly dyseased with the chyncowgh.⁵ I pray yow when masse ys done gyue hym iij draughtys of your chales. The preft

¹ *Anon as*] Hazl. And as.

² *they*] in orig. she; Hazl. he.

³ *churche*] in orig. churhe.

⁴ *wolde*] Hazl. shold.

⁵ *chyncowgh*] i. e. hooping-cough.

graũted hym & turned hym to the scoler and sayd Syr I shall serue you as son as I haue sayd masse. the scoler thẽ taryed styl & hard the masse trustīg then whan⁶ the masse was done that the preste wolde geue hym his typet of sarcenet. Thys gentylman in the meane whyle departed out of the churche. This prest whan masse was don put wyne in the chalice & cam to the scoler knelyng in the pew profferyng hym to drink of the chales. this scoler lokyd vpon hym & mused & sayd/ master person⁷ wherfore profer ye me the chalyce mary quod the preste for the gentylman tolde me ye were dysfesyd with the chīcough & prayd me therfore that for a medcyn ye myght drynk of the chalis. Nay by seynt mary quod the skolar he promysyd me ye sholdd delyuer me a typet of sarcenet. Nay sayde the preste he spake to me of no typet/ but he desyryd me to gyue you drynk of the chales for the chyncough. By goddys body quod the scoler he is as he was euer wont to be but a mockyng wrech/ & euer I lyue I shall quyte it hym & so departyd out of the churche ī gret āger.

¶ By thys tale ye may perceyue it were no wysdom for a man to trust to a man to do a

⁶ *then whan*] Hazl. that whan.

⁷ *master person*] Hazl. why, master parson.

thynges that ys contrary to hys olde accustomyd condycyons.

XLI. *Of master skelton that brought the byshop of Norwiche .ii. fesantys.*

The same story, with very little alteration, in "Certain Merrie Tales of Skelton, Poet Laureat," 1567. See Skelton's Works, ed. A. Dyce, London, 1843, p. liii; compare "Scoggin's Jests:" "How Scogin was new christened, and confirmed a Knave by the French bishop," repr. 1864, p. 130.



T fortunèd ther was a gret varyaũce betwen the byfshop of Norwiche & one mayfter Skelton a poyet lauriat. In so moch that the byfshope cōmaunded hym that he sholde nat come in at hys gatys.¹ This master skelton dyd absente hym selfe for a longe season but at the last he thought to do his duty to hym and studyed wayes how he myght obtayn the byfshopys fauour and determyned hym selfe that he wold com to hĩ with some present & humble hym selfe to the byfshop & gat a couple of fesants and cam to the byfshoppys place & requyryd the porter he myght come in to speke wyth my lorde.

¹ *in at hys gatys*] Hal. in his gatys.

this porter knowyng hys lordys pleasure wolde not suffer hym to come in at the gatys/ wherfore this master skelton went on the bak syde to seke some other way to com in to the place. But the place was motid that he coud se no waye to come ouer except in one place where there lay a longe tre ouer the motte in maner of a brydg that was fallyn downe with wynd wherfore this master skelton went a long vppon the tre to com ouer & when he was almost ouer hys fote flyppid for lake of sure fotyng & fell in to the motte vp to the myddyl but at the last he recoueryd hym selfe & aswel as he coud dryed hym selfe agayn/ & sodenly cam to the byshop beyng in his hall then lately ryfen from dyner which when he saw skelton cōmīg sodēly sayd to hym why thow chatyfe I warnyd the thow sholdys neuer come yn at my gatys & chargyd my porter to kepe the owt.

Forsoth my lorde quod skelton though ye gaue suche charge & though your gatys be neuer so fuerly kept/ yet it is no more possyble to kepe me owt of your dorys than to kepe out crowes or pyes for I cāe not in at your gatys. but I came ouer the motte that I haue bene almost drownyd for my labour & shewd hys clothys how euyll he was arayed which causyd many that stode thereby to laugh a pace. Then quod skelton yf it lyke your lordeshyp I haue brought

yow a dyfshe to your supper a cople of Fefantys. Nay quod the byshop I defy the and thy Fefantys also And wreche as thou art pyke the out of my howse for I wyll none of thy gyft. How be it with as humble wordys as he coud this skelton defyryd the byshop to be hys good lorde & to take his lytyll gyft of hym/ But the byshop callyd hym dawē¹ & fole often tymys & in no wyse wolde receyue that gyft. This Skelton than confyder- yng that the byshop callyd hym fole so oft sayd to one of his famyliers therby that though it were euyl to be criftynynd a fole yet it was moche worse to be confyrmynd a fole of fuche a byshop for the name of confyrmacyō muſt nedes abyde/ therfore he ymagynynd how he might auoyd that cōfyrmaciō & muſyd a whyl & at the laſt ſayd to the byshop thus. if your lordſhyp knew the namys of theſe feſātys ye wold be cōtēt to take them/ why caytyf quod the byshop haſtely & angerly what be theyre namys. I wys my lorde quod ſkelton this Fefant is callyd alpha. ys. primus² the furſt. & this is callyd O that ys nouiſſimus the laſt. & for the more playn vnderſtandyng of my mīde. If it pleſe your lordſhyp to take them I pmyſe you This Alpha is the fyrſt that euer I gaue you & this O is the laſt that euer I wyl

¹ *da-we*] i. e. fool.

² *ys. primus*] Hazl. which is in primys.

gyue you wyl I leue. at the which³ āswer al that wer by made gret laghter & al they desyryd the byshop to be good lord to hī for hys mery conceytys at whose⁴ request or they went the byshop was cōtent to take hym vnto his fauour⁵ agayn.

¶ By thys ye my se that mery conceytes dothe a man moche more good than to frete hym selfe with anger and melancoly.

XLII *Of the yeman of gard that sayd he wold bete the carter.*



YOMAN of the kynges gard dwellyng in a vyllage besyde london had a very fayre yonge wyfe. To whom a cart of the towne a tal felowe resorted & lay with her dyuers tymes whan her husband was from home/⁶ & so⁷ openly knowē that all the town spake therof/ wherfor ther was a yong man of the towne well accoynted with this yemā of gard that tolde hym

³ *the which*] Hazl. which.

⁴ *whose*] Hazl. which.

⁵ *fauour*] orig. reads fauonr.

⁶ *was from home*] Hazl. was on garde.

⁷ *& so*] Hazl. and this was so.

that fuche a carter had layne by his wyfe. To whome thys yeman of garde sayd & fware by godys body that yf¹ he met hym² it shold coſt hym his lyfe. Mary quod the yong man yf ye go ſtreight euyn now the hye way ye ſhall ouertak hym dryuīg of a cart³ ladyn with hay toward london wherfore this yeman of garde⁴ incontynent rode after this carter/ & within ſhort ſpace ouertoke hym & knew hym well ynough/ & incōtynent called the cart to hym & ſayd thus. Sirra I vnderſtand that thou doſt ly euery night with my wyfe when I am from home. This carter beyng no thyng afrayd of the other/⁵ answered ye mary what than/ what than quod the yeman of garde/ by goddes hart haddeſt thou na tolde me the trouth⁶ I wolde haue broken thy hede. And ſo the yeman of garde retourned and no hurte done nor ſtroke ſtryken nor profered.

¶ By thys ye may ſe that the greateſt crakers ſomtyme whan it cōmeth to the profe⁷ be moſte cowardys.

¹ *that yf*] Hazl. if.

² *met hym*] Hazl. mette with hym.

³ *of a cart*] Hazl. a cart.

⁴ *of garde*] Hazl. of the garde.

⁵ *of the other*] Hazl. of him.

⁶ *trouth*] Hazl. truth.

⁷ *profe*] orig. reads proſe.

XLIII. *Of the pryſt that ſayd our lady was not ſo curyous a woman.*



IN the towne of Bottelley dwelled a mylner whiche had a good homely wench to his doughter whom a curat⁸ of the next towne louyd/ and as the fame went had her at his plesure.

But on a tyme this curat preched of theſe curyous wyues now a dayes/ & whether it were for the nones⁹ or whether it come out at all aduenturys he hapned¹⁰ to ſay thus in his ſermō.

Ye wyues ye be ſo curious in all your warkes that ye wote nat what ye mene/ but ye ſhold folowe our lady. For our lady was nothyng ſo curyous as ye be/ but ſhe was a good homely wenche lyke the mylners doughter of bottellay. At which ſayng all the paryſhons made gret laughynge/ & ſpecyally they that knewe that he had loued¹¹ the fame¹² wenche.

¶ By thys ye may ſe it is great foly for a man that is ſuſpected with any parſon to prayſe or

⁸ *a curat*] Hazl. the curate.

⁹ *for the nones*] i.e. for the purpoſe.

¹⁰ *hapned*] Hazl. had penydy.

¹¹ *he had loued*] Hazl. he louyd.

¹² *the fame*] Hazl. that fame.

to name the same parson openly lest it bryng hym
forther in sclaunder.

XLIV. Of the fole that wold go to the deuyll.¹

This tale is taken from Joh. de Bromyard, "Summa Prædicantium," Litt. P, xii. § 39: "De quodam domino, qui fatuum suum infirmum frequenter cum per illum transiret, confortari solebat. dicendo: Spera in deo: ibis ad cælum. Cui ille semper respondit: nolo illuc ire: a quo cum uno dié quereretur: quare nollet illuc ire. Respondit: quia volo ire ad infernum, quare inquit: quia inquit. diligo te: & sicut fui tecum in vita, ita volo tecum esse in morte. & post mortem: & quia tu ibis ad infernum: ita volo ego ratione societatis. Cui dominus. quomodo scis. quod ego illud vadam: quia inquit. tota patria loquitur sic. dicentes. quod tu es pessimus homo. et ideo ibis ad infernum: Et in veritate: qui malus homo fuit prius. ex verbis illius compunctus: optime se postea correxit." Repeated in Pauli, "Schimpff und Ernst," Straßb. 1535, No. 43: "Von einem Narren der nit zu Gott faren wolt."



FOLE there was that dwellyd with a
gētylmā ī the contray whiche was
callyd a great tyraunt and an ector-
cyoner. But this fole louyd his master mer-
uelously because he cheryfyd hym so well. It

¹ Hazl. Of the fole that saide he had leuer go to hell
than to heuen.

happenyd vppon a feafone one of the gentylmans feruauntys fayde to the fole. as they talkyd of fermon matters/ by my trowth Jak quod he wolde to god that thou and I were both of vs in heuyn. Nay by lady quod the fole I wyll not go to heuyn for I had leuer go to hell/ than the other askyd hym why he had leuer go to hell. By my trouth quod the fole for I wyll go with my mafter & I am fure my mafter fhall go to hell/ For euery man feyth he fhall go the deuyll in hell therefore I wyll go thyther with hym.

XLV. *Of the plowmannys fonne that fayd he faw
one make² a Gofe to kreke sweetly.*



HERE was a certayn ploughmannys sonne of the contrey of the age ofe .xvi. yeres that neuer come moche among company but alwey wēt to plough and husbandry/ on a tyme this yong lad wēt to a weddyng with hys fader where he fee one lute vppon a lute. And when he came home agayne³ at nyght his moder askyd hym what sport he hade at weddyng. This lad answeryd and fayd by my trouth moder

² *make*] Hazl. to make.

³ *home agayne*] Hazl. home.

quod he ther was one that brought in a gofe betwene hys armys¹ and tykled her so vppō the nek that she crekyd the swetlyest that euer I hard gofe creke in my lyfe.

XLVI. *Of the maydys answere that was with chylde.*



N² a marchauntys house in london there was a mayd whiche was gotten³ with chylde to whome the mastres of the house came & chargyd⁴ her to tell her who was the fader of the chylde. To whome the mayden answeryd forsoth no body/ why quod the maystres yt ys not possyble but some mañe muste be⁵ the fader thereof. To whome the mayd sayd/⁶ why mastres why may not I⁷ haue a chylde without a man aswell as a hen to lay⁸ eggys wythout a cok.

¶ Here ye may se it is harde to fynde a woman wythout an excuse.

¹ *brought in a gofe betwene hys armys*] Hazl. brought a gofe in his armes.

² *In*] Hazl. At.

³ *gotten*] Hazl. great.

⁴ *& chargyd*] Hazl. and that commanded.

⁵ *muste be*] Hazl. is.

⁶ *sayd*] Hazl. answered.

⁷ *not I*] Hazl. I not.

⁸ *a hen to lay*] Hazl. hennys lay.

XLVII. *Of the seruant that rymyd with hys
master.*

In John Pet. de Memel, ed. 1695, No. 62, the same story occurs; the German verses are the more drastic, as the servant's answer has no rhyme:—

Ich heisse Sylvester
Und schlaf bei deiner Schwester.
Der knecht antwortete:
Junker ich heiße Hans,
Und schlaf bei Eurer Frau.



AGENTYLMAN there was dwellynge
nygh kyngston vppon Temys. ryd-
yng⁹ in the contrey wyth hys ser-
uaunte which was not the most quyckyft fellow
But rode alway sadly by hys mayster and hade very
few wordys. Hys mayster sayde to hym Johñ quod
he why rydyft so sadly¹⁰ I wold haue the tell me
som mery talys to passe¹¹ the tyme with. by my
trouth master quod he I can tell no talys/ why
quod the master¹² cāst¹³ not syng. no by my
trouth quod hys seruaunt¹⁴ I cōwd neuer syng in

⁹ *rydyng*] Hazl. and rydyng.

¹⁰ *so sadly*] Hazl. thou so sadly.

¹¹ *pass*] Hazl. beguyle.

¹² *why quod the master*] Hazl. Then sayd his mayster.

¹³ *canst*] Hazl. canst thou.

¹⁴ *quod his seruaunt*] Hazl. quod he.

all my lyfe/ why quod the master¹ canst thou ryme than/² By my trouth master³ quod he I can not tell but yf ye wyll begynne to ryme I wyll folow as well as I can. by my trouthe quod the master that is well sayd⁴ than⁵ I wyll begyn to make a ryme let me se howe well thou canst folowe/ so the master musyd a whyle⁶ and than began to ryme thus. Many mennys swannes swymmys in temmys and so do myne.

Then quod the seruaunt. And manny men lye⁷ by other mennys wyues and so do I by thyne/ what dost horson⁸ quod the master/ by my trouth master nothyng quod he but make vp the ryme. but quod the master I charge the tell me why thou sayst so/ forsothe master quod he for nothyng in the worlde but to make vp your ryme. Then quod the master yf thou do it⁹ for nothyng ellys

¹ *why quod the master*] Hazl. quod the mayster.

² *ryme than*] Hazl. ryme.

³ *By my trouth master . . . I cannot tell*] Hazl. No by my trouthe . . . I can not.

⁴ *well sayd*] Hazl. well.

⁵ *sayd than*] Hazl. therefore.

⁶ *so the master musyd a whyle*] Hazl. thy master meane-whyle.

⁷ *And manny men lye*] Hazl. And many a man lyeth.

⁸ *horson*] Hazl. thou, horeson.

⁹ *do it*] Hazl. doist.

I am content/¹⁰ So the maſter forgaue hym his ſaynge all though he had ſayd trewth.¹¹

XLVIII. *Of the welchman that delyueryd the letter to the ape.*

The origin of this tale is again Joh. de Bromyard, "Summa prædicantium," Litt. J. vii. § 6: "Quidam aulam cuiusdam nobilis intrans: vidensque ſymiam de ſecta filiorum veſtitum: quia dorſum ad eum habebat: filium credidit eſſe domini: cui cum reverentia qua debuit loqueretur: inuenit eſſe ſymiam ſuper eum chachinantem: cui ille malediceris inquit: credidi quod fuiſſes iankyn filius domini mei." Reprinted in Th. Wright, "Latin Stories," &c. Lond. 1842, No. 129, "Filius domini." Imitated in "Jack of Dover," 1604; "The foole of Hampſhire;" "Percy Society," vol. iii. p. 30. It. in "Lyrum Carum," 141.



KNYGHTE in Myddylſex had a ſeruaunt which had commytted a felony wherof he was endyted/ and becauſe the terme drew nye he fered he ſholde be ſhortly arayned therof & in ieoperdye of his lyfe. wherfor in all the haſte ſent a letter by a walchmã a ſeruaunt of hys vnto the kynges Juſtyce of the

¹⁰ *content*] orig. reads concent.

¹¹ *he had ſayd trewth*] Hazl. he ſayd trouthe peradventure.

kynges bench requyrynge hym to owe his lawfull fauour to hys seruant and cōmaunded hys seruant shortly to brynge hym an answere/ This walche man came to the chefe Justyce place and at the gate sawe an ape fyttynge there in a cote made for hym as they vse to apparel apys for dysport/ This walchman dyd of hys cap & made curtesy to the ape and sayd my master recōmendeth hym to my lorde your fader & sendeth hym here a letter. Thys ape toke thys letter and opened it and loked theron/ and after loked vpon the man makynge many mockes and mowes as the properte of apys is to do/ this welchman becawse he vnderstode hym nat came agayn to his master accordyng to his cōmaundement and sayde he had delyuered the letter vnto my Lorde chefe Justyces sonne whiche sat at the gate in a furred cote/ Anone his master asked hym what answere he had whiche sayd he gaue hym an answere but it was outhere Frenche or Latyn for he vnderstode hym nat/ but fyr quod he ye nede nat to fear for I sawe by his countenance so moche that I warant you he wyll do your errand surely¹ to my lorde hys fader. Thys gentylman in trust² therof made none other labour. For lacke wherof hys seruant that had done the felony

¹ *your errand surely*] Hazl. your errand.
trust] orig. reads trnst.

within two dayes³ after was rayned at the kynges benche & cast and afterwarde hangyd.

¶ By this ye may se that euery wyse man ought to take hede that he sende no folyfsheseruant vpon a hasty message that is a mater of weyght.

XLIX. *Of hym that sold ryght nought.*

Such difficult tasks or enigmatical questions are of very frequent occurrence in the literature of the middle ages. Generally known is the one taken from Justini, "Histor. Philipp." lib. 18, cap. 3; repeated in "El libro de los enxemplos," No. 347; reprinted in "Bibl. de Aut. Españ." tom. 51, Madr. 1860, and in Joh. Gallensis, "Summa collectionum," pars ii. dist. 1, cap. 4. s. l. 1493, fol. In another, first mentioned by Ratherius, (d. 974) "Sermo 3 de octavis paschae," d'Achery, "Spicilegium," ed. 1723, fol. i. 395, (see Haupt, "Zeitschrift f. deutsches Alterthum," vol. viii. p. 21), a man has to come to his prince half riding, half walking, and to bring with him his friend and his enemy; he comes with his right foot in the stirrup, walking with the left, and brings with him his dog as his best friend and his wife (whom he makes denounce him as a murderer) as his worst enemy. This is repeated, with many alterations, in the "Gesta Romanorum," cap. 124; "Altdeutsche Blätter," ed. by Haupt and Hoffmann, Leipzig, 1836, vol. i. pp. 149, 154; "Scala celi," 50; Pauli, "Schimpff und Ernst,"

³ *two dayes*] Hazl. a month.

1535, No. 400, fol. 75; Hans Sachs, Nürnberg, 1591, fol. vol. ii. p. 4, fol. 59, "Der Hecker mit den drei feltzamen stücken;" Die Schildbürger, cap. 21, in von der Hagen, Narrenbuch, Halle, 1811, p. 129; Ferd. Wolf, "Ueber die neuesten Leistungen der Franzosen für die Herausgabe ihrer National-Heldengedichte," Wien, 1833, p. 135; Cf. Würdtwein, "Diocesis Moguntina in Archidiaconatus distincta," Mannhemii, 1749, tom. i. p. 488, and Loiseleur Deslongchamps, "Fables Indiennes," tom. ii. p. 125; "Cento Novelle Antiche," nov. 100, Torino, 1802, p. 183; and together with many similar jokes in "Salomon and Markolph" (in von der Hagen, Narrenbuch, p. 236, seq.) Finally, Grimm's "Kindermaerchen," Goettingen, 1856, No. 94 (cf. vol. iii. p. 170) contain a similar tale, "Die kluge Bauerntochter;" a girl has to come to the king not clothed, not naked; not riding, not driving; not in the way, not out of the way. She wraps a large fishing-net round her and comes dragged in the rut by a rope tied to the tail of an ass.



CERTAYNE felow there was which proffered a dagger to sell to a felowe of his whiche answered hym and sayde that he had right nought to geue hym therfor. wherfor the other sayd that he shold haue his dagger vpon condycyon that he shoulde geue and delyuer vnto hym therefore within vi. dayes after right nought/ or els xl. shilynges in money/ wherto this other was content. Thys bargayn thus agreyd he that sholde delyuer thys ryght nought toke no thought vntyll suche tyme that

the day apoynted drewe nye. At the whiche tyme he began¹ to Immagyne how he myght gyue hym² right nought. And fyrst of all he thought on a feder/ a strawe/ a pynnes poynte/ and fuche other. But no thyng he coude deuise but that it was somewhat/ wherfor he come home al sad & pensyfe for sorow of lesyng of xl. shyllynges/ & coude nouthur slepe nor take rest/ wherof his wyfe beyng agreuyd demaunded the cawse of his heuynes/ whiche at the last after many denayes tolde her all, well syr quod she let me herewith alone & gete ye furthe a towne/ and I shall handle this³ well ynough. This man folowyng his wyues counsell went forthe of the towne & let his wyfe shyft.

This woman than henge vp an yerthen pot wherof the botom was out vpon the wall by a corde. And whan thys other man come and asked for the good man she sayd that he was nat within/ But Syr quod she I know your erand wel ynough/ For I wote well ye wold haue of myn husbonde xl. shyllynges because he can nat delyuer to you this day right nought/ Therefore syr quod she put your hande into yonder potte and take your money/ this man beyng glad thrust

¹ *he began*] in orig. be began.

² *hym*] Hazl. this man.

³ *this*] Hazl. this matter.

his¹ hand in² supposyng to haue taken xl. shyl-lynges of money & thrust his hand vp thurgh³ vp to the elbow/ quod the wyfe than Syr what haue ye there. Mary quod he Ryght nought. Syr quod she than haue ye your bargeyn & than my husbond hath contentyd you for his dagger accordyng to his promyse.

¶ By this ye may se that often tymes a womans wyt at an extremyte is moche better than a mannys.

*L. Of the frere that told the iii.⁴ chyl-
dres fortunys.*

In Joh. Pet. de Memel, "Luftige Gesellschaft," 1695, No. 253, p. 110, a friend gives the following reply to the question of a father about the employment his three sons should undertake: "If the one was a beggar, the other a thief and the third a murderer, they would all be well off for life," meaning thereby the same professions the friar recommends in our tale. It. in Moncaut, "Contes populaires," 50; "Luftigmacher," 2, 50.



HERE was a certayn limytour which went a limytige to a certeyn vyllage wherin dwelled a certayn ryche man of whome he neuer cowde gette the vlew of an

¹ *his*] orig. reads *hir*.

² *in*] Hazl. in it.

³ *vp thurgh*] Hazl. thorough it.

⁴ *.iii.*] Hazl. thre.

halfpeny/ yet he thought he wolde go thyder agayn to assay⁵ them. And as he went thyderward the wyfe stondynge at the dore perceyynge him cōmynge a farre of thought that he wolde come thyder and by & by ran in & bad her chyldren standyng at the dore that yf the frere asked for her say she was nat within. The frere saw her ron in and suspected the cawse and come to the dore and asked for the wyfe/ the shyldren as they were byddyn/ sayde that she was not within/ than stode he styl lokyng on the chyldren/ and at the last he called to hym the eldest & bad hym let hym se his hande/ and whan he had sene his hande O Jhesu quod he what fortune for the is ordeyned/ Than called he the seconde sonne to se his hande/ and his hande sene the frere sayde/ O lord what a desteny is for the⁶ preparyd. Than loked he in the thyrd soñes hand/ suerly quod he thy destenys is hardest of all/ & therwith wente he his way. The wyfe herynge these thynges sodenly ran out and called the frere agayne/ and first made hym to come in/ and after to syt downe and set before hym the best mete that she had/ and whan he had well etyn & dronken she besought hym to tell her the desteny of her chyldren/ which at the last after

⁵ *to assay*] Hazl. and assaye.

⁶ *is for the*] Hazl. for the is.

many denayes tolde her that the fyrst sholde be a beggar. The second a thefe. The third an homycyd/ whiche she heryng fell downe in a fowne & toke it greuoufly. The frere confortd her and sayd/ that though these were theyr fortune yet there myghte be remedy had. Than she besought hym of his counsell. Than sayd the frere ye must make the eldest that shalbe a begger a frere. and the second that shalbe a thefe a man of law/ & the third that shalbe an homycyde/ a phisycyon.

¶ By this¹ ye may lerne that they that wyl come to the speche or Prefence of any parson for theyr owne cawse they must fyrst endeuer theyme selfe to shewe suche maters as those parsons moſte delyte in.

LI. *Of the boy that bare the frere hys masters money.*



CERTAYN frere had a boy that euer was wont to bere this freres money and on a tyme whan the boy was farre behynde his master as they two walked togeder by the way there met a man the frere whiche knewe that the boy bare the frerys money and sayde. How Mayster frere/ shall I byd thy boy

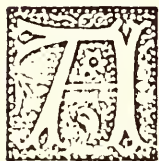
¹ *this*] Hazl. this tale.

hye hym apace after the/ Ye quod the Frere
 Than went y^e man to y^e boy & sayd fyre thy
 mayster byddyth y^e gyueth me xl. d.² I wyll not
 quod the boy then called the man with a hye
 voyce to y^e frere & sayd fyr he sayth he wyll not/
 then quod the frere bete hym/ & when the boy
 herde his mayster say so he gaue the man .xl.
 pens.

¶ By this ye may fe it is foly for a man to say
 ye or nay to a matter except he knowe suerly
 what the matter is.

LII. *Of Phylyp spencer the bochers man.*

(Gerlach), "Eutrapeliarum," lib. ii. No. 58, p. 16,
 relates a very similar story; the butcher's name is David,
 and his servant cries out to the friar, "You can have no
 more meat until you pay your bill." The same in
 "Roger Bontems en belle Humeur," Cologne, 1731, tom. i.
 p. 119, "Naïveté d'un Valet:" "Point d'Argent point de
 Tripes:" and in "Nouveaux Contes à rire et Aventures
 plaisantes de ce Temps," 3^e édit. Cologne, 1702, p. 102:
 "Sans Argent point de Tripes."



CERTAYN bocher dwellyng in faynt
 Nicholas fleshamels in london callyd
 Poule had a seruauñt callyd Peter. This
 Peter on a sonday was at y^e chirche heryng

² .xl. d.] Hazl. xl pens.

masse & one of his felawes whose name was Phylip spencer was sent to call hym at the commaundement of his mayster. So it happened at the tyme that the curat prechyd. And in his sermon touched many auctorytees of the holy scrypture. Amonge all the wordes of the pystell of saynt Poule ad philippenses/ that we be¹ not onely bound to beleue in cryft but also to suffer for cryftys sake & sayd these wordes in y^e pulpet/ what sayth Poule ad philippenses to this. This yōge man y^t was called Philip spencher had went he had spoken of hym answered shortely & sayd/ mary fyr he bad Peter come home & take his parte of a podyng for he sholde go for a calfe anone. The curat heryng this was abashyd & all the audyence made grete laughter.

¶ By this tale² ye may lerne³ that it is no token of a wyse man to gyue a sodayne answere to a questiō before that⁴ he knowe fuerly what the matter is.

¹ *that we be*] Hazl. howe be.

² *this tale*] Hazl. this.

³ *lerne*] Hazl. se.

⁴ *before that*] Hazl. before.

LIII. *Of the courtear and the carter.*

A corresponding tale in "Scoggin's Jestis:" "How Scoggin told those that mocked him, that hee had a wall-eye." Reprint. 1864, p. 106.



THER came a courtyer by a carter the whiche in derysyon preyed the carters bak legges and other members of his body meruelously whose gestyng the carter perceyued & sayd he had another property than y^e courtyer espyed in hym/ & whan the courtyer had demaūded what it sholde be/ he loked asyde ouer his sholder vpon the courtyer & sayd thus/ lo fyr this is my properte.

I haue a wall eye in my hed/ for I neuer loke ouer my sholder this wyse but I lyghtly espye a knaue.

¶ By this tale a man maye se that he that vsed to deryde and mocke other folkys/ is somtyme hym selfe more deryded & mocked.

LIV. *Of the yonge man that prayd his felow to tech hym his pater noster.*

In the "Nouveaux Contes à rire," &c. Cologne, 1702, p. 248, "D'un Homme à qui on apprend à prier à Dieu," a

corresponding tale occurs; the priest uses a very effective means of teaching the Pater noster to a niggard pawn-broker: he bids him lend money to all the people he should send him. So he first sends a man called "Pater noster," living at a place called "Qui es in cœlis," then another of the name of "Sanctificetur," coming from "Nomen tuum," &c.



YONG mā of y^e age of .xx. yere rude & vnlernyd in y^e tyme of lēt cā to his curat to be cōfessyd¹ whiche whē he was of his lyfe ferched & examyned coude not say his Pater noster/ wherfore his cōfessour exorted hym to lerne his Pater noster/ & shewed hym what an holy & goodly prayer it was/ & the effect therof/ & the vii petycyons therin cōteyned. The fyrst petycyō begynneth. Pater noster. &c. y^t is to saye. O fader halowyd be thy name amōge mē in erth as amōge aūgels in heuen. The ii. Adueniat. &c. Let thy kyngdome come & regne thou amonge vs men in erth as amonge aūgels in heuen. The .iii. Fiat. &c. Make vs to fulfyl thy wyll here in erth as thy aūgels in heuen. The .iiii. Panē nostrū. &c. Gyue vs our dayly sustenaūce alwaye & helpe vs as we gyue & helpe² them y^t haue nede of vs. The .v. Dimitte. &c. Forgyue vs our synnes

¹ *confessyd*] orig. reads tofessyd.

² *gyue & helpe*] Hazl. haue and helpe.

done to the as we forgyue them y^t trespas agaynste vs. The .vi. Et ne nos. Let vs not be ouercome with euyll temptacyō. The .vii. Sed libera. &c. But delyuer vs frō all euyll amen.

And then his confessor after this expofycyō to hym made inioyned hym in penaūce to fast euery fryday brede & water³ tyll he had his Pater nofter well & fuffycyētly lerned. This yonge man mekely acceptyng his penaunce fo departed & came home to one of his cōpanyons & fayd to his felow. fo it is that my goftly fader hath gyuen me in penaūce to fast euery fryday brede & water tyll I can say my Pater nofter/ therfore I pray y^e teche me my Pater nofter/ & by my trouth I fhall therfore teche the a fonge of Robyn hode that fhall be worth .xx. of it.

¶ By this tale ye maye lerne to knowe the effect of the holy prayer of the Pater nofter.

LV. *Of the frere that prechyd in ryme expownyng the aue maria.*

The latter portion of this tale is repeated in “Scoggin’s Jests,” 1626, Mr. Hazlitt’s reprint, p. 76.

³ *brede & water*] Hazl. on brede and water.



CERTAYN frere there was whiche
upō our lady day the Annūcyacyon
made a sermon in the whyte frerys in
London/ and began his anteteme¹ this wyse/
Aue maria gracia plena dominus tecū/ &c.

These wordes quod the frere were spoken by
the aungel Gabryel to our lady when she cō-
ceyued Cryst/ whiche is as moche to say in our
moder tōgue as all heyle Mary well thou be y^e
sone of god is w^t the. And further more the
aūgell sayd/ thou shalte conceyue and bere a sone.
And thou shalt call his name Jesum/ and Elyza-
beth thy swete cosyn/ she shall conceyue the
swete saynt Johñ. And so procedyd styll in
his Sermon in suche fond ryme that dyuers &
many gentylmen of the court that were there
begā to smyle & laugh. The frere y^t perceyu-
ynge sayd thus Maysters I pray you harke I shall
tel you a narraciō.

There was ones a yong preeft y^t was not all
the best clark sayd masse & rede a colect thus
Deus qui viginti filij tui &c. Where² he sholde
haue sayd vnigeniti filij tui. &c.

And after whē mas was done there was suche
a gentylmā as one of you are³ now y^t had herde

¹ *anteteme*] Hazl. antetexte. ² *Where*] Hazl. wherfore.

³ *are*] orig. reads at.

his masse came to y^e preeft & sayd thus. Syr I pray you tell me how many sonnyes had god almyghty/ quod y^e preeft why aske you y^t. Mary syr quod y^e gentylman I suppose he had .xx. sonnyes/ for ye sayd ryght now. Deus qui viginti filii tui. The preeft perceyuyng how y^t he derydyd hym answerde hym shortly & sayd thus. How many sonnyes so euer god almyghty had/ I am sure y^t thou art none of them for thou skornyst y^e worde of god. And soo sayd the frere in the pulpet. No more ar ye none of y^e chylderẽ of god. For ye skorne & laugh/ at me now y^t preche to you the worde of god. which wordys made the gentylmen and all the other people laughe moche more thã they dyd before.

¶ By this tale a man may lerne to perceyue well y^t the best the wysyst & y^e most holyest matter y^t is by found pronunciatyon & vtter-aũce may be marryd/ nor shall not⁴ edyfy to y^e audyẽce. Therfore euery proces wolde be vtteryd with wordys & cõtenaũce cõuenyent to the matter.

Also yet by this tale they that be vnlernyd in y^e latyn tongue maye knowe the sentence⁵ of the aue maria.

⁴ *nor shall not*] orig. reads nor shall nor.

⁵ *sentence*] Hazl. sentence.

LVI. *Of the curat that prechyd the artycles of the Crede.*

The "Miracle-play" alluded to in this story is not contained in the collection of pageants known under the name of "Ludus Coventriæ," (published by the Shakespeare Society: "Ludus Coventriæ; a Collection of Mysteries," edited by J. O. Halliwell, London, 1841), and represented at Coventry on the Feast of Corpus Christi, as the twelve Articles of the Creed are not mentioned in any of them. According to Collier, "The History of the English Dramatic Poetry," vol. ii. Lond. 1831, p. 138, the MS. preserved in the British Museum ("Bibl. Cotton. Vespas." D. viii.) was written at least as early as the reign of Henry VII, and therefore it may well be that at the time the "Hundred Mery Talys" were compiled, or, at any rate, the present tale was written, another series of "Mysteries" was performed at Coventry on that occasion. This supposition is confirmed by a notice from the "MS. Annals, Codex Hales," quoted by Th. Sharp in his "Dissertation on the Pageants or Dramatic Mysteries anciently performed at Coventry," Coventry, 1825, 4to. p. 11: "1519-20. New Plays at Corpus Christi Tyde which were greatly commended."

There is, however, another collection of "Mysteries," the "Chester Plays, formerly represented by the trades of Chester at Whitsuntide," (edited as one of the publications of the Shakespeare Society, by Th. Wright, vol. i. Lond. 1843; vol. ii. Lond. 1847,) which has in the play No. 22, "The Emission of the Holy Ghost," (vol. ii. p. 134,) the very verses alluded to in the present tale. As this work is not in everybody's hands I think myself justified in quoting the verses in full:

“ Petrus.

I beleeve in God omnipotente,
That made heaven and eirth and firmament,
With steadfaſte harte and trewe intente,
And he is my comforte.

Andreas.

And I beleeve more I be lente,
In Jeſu his ſonne from heavenſente,
Vereye Chriſte that us hath kente,
And is our elders lore.

Jacobus Major.

And I beleeve, with boſte,
In Jeſu Chriſte, in mighteſt moſte,
Conſeveith through the holye ghofte,
And borne was of Marye.

Johannes.

And I beleeve, as I cane ſee,
That under Pilate ſuffred he,
Skourged and nayled on roode tree,
And buried was his fayer bodye.

Thomas.

And I beleeve, and ſouth can tell,
That he ghofthlye wente to helle:
Delivered his that their did dwell,
And roſe the thirde daie.

Jacobus Minor.

And I beleeve fully this,
That he ſteyed up to heaven bleſſe,
And on his fathers righte hande is,
To raigne for ever and aye.

Philippus.

And I beleeve, with harte steadfaste,
 That he will come at the laste,
 And deeme mankinde as he has caste,
 Bouth the quicke and the dead.

Barthelemewe.

And my beleffe shalbe moſte
 In vertue of the holye ghoſte,
 And through his helpe, without boſte,
 My life I thinke to leade.

Mathieus.

And I beleeve, through Godes grace,
 Suche beleffe as holye chourch has,
 That Godes bodye graunted us was
 To use in forme of bredde.

Symon.

And I beleve with devocion
 Of synne to have remiſſion,
 Through Chriſtes bloode and paſſion,
 And heaven, when I am dead.

Jude.

And I beleeve, as all we mon,
 In the generall reſurrexcion
 Of eiche bodye, when Chriſte is borne
 To deme bouth good and evill.

Matheus.

And I beleeve, as all we maye,
 Everlaſtinge life after my daye
 In heaven to have ever and aye,
 And ſo overcome the devill."

In a third collection, the "Towneley Mysteries," which might possibly have contained corresponding verses, "The Emission of the Holy Ghost" is lost by a lacuna in the MS.



N a vyllage in warwyck there there was a paryshe preeft & thoughe he were no gret clark nor graduat of y^e vnyuerfyte/ yet he prechyd to his paryshons vpō a foday/ declaryng to thē y^e .xii. artycles¹ of the Crede. shewynge them that the fyrst artycle was to beleue in god the fader almyghty maker of heuen & erth. The second. To beleue in Jesu Cryste his onely sone our lorde coequall with y^e fader in all thynges perteynyng to y^e deyte. The thyrd that he was cōceyuyd of the holy goost Borne of the vyrgyn Mary. The fourth that he suffred deth vnder ponce pylate/ & that he was crucyfied dede & beryed. The fyft that he descendyd to hel & fet² out y^e good fowlys y^t were in fayth & hope/ & that he³ y^e thyrd day rose from deth to lyfe. The sixth he assendyd in to heuen to y^e ryht syde of god y^e fader wher he syttyth. The seuenth y^t he shall come at the day of dome to Judge both vs that be qvik &

¹ *the .xii. artycles*] Hazl. xii. artycles.

² *fet*] i. e. fetched.

³ *and that he*] Hazl. and than.

them that be dede. The eyght to beleue in the holy goost equall god w^t the fader & the sone. The nynt in holy chyrche¹ Catholyke & in the holy comunyō of sayntys. The tenth In y^e remyssyon of synnes. The leuynt In the resurreccyō generall of y^e body and soule. The twelfth In euerlastyng lyfe that god shall reward thē that be good. And sayd to his paryshons further y^t these artycles ye be bounde to beleue for they be trew &² of auctoryte. And yf you beleue not me/ thē for a more fuerte & suffycyēt auctoryte/ go your way to couentre/ and there ye shall³ se them all playd in corpus cristi playe.

¶ By redyng of this tale they y^t vnderstōde no latyn may lerne to knowe the .xii. articles of the fayth.

LVII. *Of the frere that prechyd the
.x. comaundementys.*

The division of the Decalogue followed in this tale is taken from Exodus xx; it was adopted by the Council of Trent and used by the whole Latin Church. Luther approved of it, and it is still in use with the entire Lutheran denomination. The division now employed by the Church of England is the same which has always been used by the

¹ *holy chyrche*] Hazl. the holy churche.

² *trew &*] Hazl. trewe.

³ *shall*] orig. reads ye ye shall.

Greek Church. It was strongly recommended by Calvin in 1536, adopted by Bucer and the Tetrapolitans, and is to be found in any English formulary since 1537. Mr. Hazlitt's conjecture for the lacuna in his edition, p. 82, is therefore inadmissible; and this is more clearly shown by the fact, that in his interpolation either the seventh or eighth commandment is omitted. To judge from the undamaged passages, however, there must have been some difference between Mr. Hazlitt's original and mine: the text of the mutilated copy cannot have read but thus: *The eighth, not to bear false witness against thy neighbour. THE NINTH AND TENTH, not to couete nor desyre no mannes goodes vnlesfully. Thou shalt not desyre thy neyghbours wyfe, &c.*, this being exactly the form, which was nearly exclusively used since its acceptation by the Council of Trent Catechism. It is likewise found in Maskell's and Bishop Hilsey's Primers.

The seven deadly sins have always been the same, but their division is sometimes different. See Mr. Hazlitt's edition, p. 83, note 2, and Maskell's "Prymer," in "Monum. Ritual. Eccles. Anglic." vol. ii. p. 178, London, 1846.



LIMITOUR of the gray frerys in London whiche prechyd in a certayn vyllage in the countrey in the tyme of his lymitacyō/ & had but one sermō⁴ which he had lerned by hart y^t was⁵ of y^e declaryng of the .x. cōmaūdemētes. The fyrst to beleue in one god/ & to honour hym aboue all thynges. The

⁴ & had but one sermon] Hazl. and had prechyd a sermon.

⁵ that was] Hazl. that.

secōd to swere not in vayn by hym nor none other¹ of his creatures. The thyrde to abstayne from worldly operacyō on y^e holy day thou & all thy seruantys of whō thou hast charge. The fourthe to honor thy parētys & helpe thē in theyr necessitye. The fyfth to sle no man in dede nor wyll nor for no hatred² hurte his body nor good name. The syxt to do no fornycacyō actuall/ nor by no vnlefull thought to desyre no fleshly delectacyō. The seuenth to stele nor depryue no mānes goodes by thefte robbery extorcyō/ vsery/ nor dysceyt. The eyght to bere no false wyt-nesse to hurt another/ nor to tell no lyes/ nor to say nothyng agaynst trewthe. The nynth to couet nor desyre no mānys goodes vnlefull. The tenth to couet nor to desyre³ thy neyghbours wyfe for thyn owne appetyte vnlefully.

And because this frere had preched this sermon so oftyn/ one y^t had hard it before told the frerys seruauēt y^t his mayster was callyd frere Johñ .x. cōmaūdementes wherfor this seruauēt shewed y^e frere his mayster therof/ and aduysed hym to preche some sermon of some other matter/ for it greuyd hym to here his mayster so deryded/ & to

¹ *none other*] Hazl. none.

² *hatred*] Hazl. orig. reads hated.

³ *The tenth to couet nor to desyre*] Hazl. thou shalt not desyre.

be called frere Johñ .x. cōmaũdemētys/ for euery man knoweth what ye wyll say as soone as euer ye begyn bycause ye haue preched it so oft.

Why than quod y^e frere I am sure thou knowest well which be y^e .x. cōmaũdementys y^t haſt harde thē ſo oft declaryd/ ye ſyr quod the ſeruaũt y^t I do. Then quod the frere I praye the reherſe thē vnto me now. Mary quod y^e ſeruaũt theſe be they.⁴ Pryde Couetyſe Slouth Enuy wrath Glotony and Lechery.

¶ By redyng this tale ye maye lerne to knowe the .x. cōmaundementes and the .vii. dedely fynnes.

LVIII. *Of the wyfe that bad her huſband ete the candell firſt.*

This tale is imitated by John Cotgrave, "Wits Interpreter, the Engliſh Parnaffus," 1662, p. 282.



HE huſbande ſayde to his wyfe thus/ wyfe⁵ by this candell I dremed this nyght that I was a cokolde.⁶ To whome ſhe answered and ſayd huſbonde. By

⁴ *theſe be they*] Hazl. they be theſe.

⁵ *to hys wyfe thus/ wyfe, &c.*] Hazl. to his wyfe thus wyfe, &c.

⁶ *a cokolde*] Hazl. cocke colde.

this brede ye are none. Thẽ sayd he/ wyfe ete the brede. She answerd & sayd to her husbande/ then ete you the candell for you sware fyrst.

¶ By this a man may se that a womans answere is neuer to feke.

LIX. *Of the man of lawys sonnys answer.*



WOMAN demaũdyd a questyon of a yong¹ chyld sonne vnto a mã of lawe of what craft his fader was/ which chyld sayd his fader was a crafty man of lawe.

¶ By this tale a man may perceyue that some- tyme peraduenture yõge Innocentys speke truely vnduyfed.

LX. *Of the frere in the pulpit that bad the woman leue her bablyng.*



IN a certayn parysh chyrche in London after the olde lawdable & accustomyd maner there was a frere mynor all though he were not the best clark nor coude not

¹ yong] Hazl. little.

make the best sermon/ yet by the lycence of the curat he there preched to the paryshons.² Among the whiche audyence there was a wyfe at that tyme lytyll dysposyd to contemplacyõ talkyd with a gosyp of hers of other feminyne tales/ so loud that the frere hard & somwhat was perturbed therwith. To whom therefore openly the frere spake & sayd. Thou woman there in the tawny gow/³ hold thy peace & leue thy babelyng thou troblyst the worde of god.

This woman there with sodeynly abashyd bycause y^e frere spake to her so openly y^t al y^e people her beheld answeryd shortly & sayd/ I beshrewe hye hard⁴ that babelyd more of vs two. At y^e whyche seyng y^e people dyd laugh bycause they felt but lytyll fruyte in his sermon.

¶ By this tale a man may lerne to be ware how he openly rebukyth any other & in what audyence lest it tourne⁵ to his owne reprove.

² *paryshons*] orig. reads paryshous.

³ *gow*] Hazl. gowne.

⁴ *hye hard*] Hazl. his harte.

⁵ *tourne*] Hazl. come.

LXI. *Of the welchman that cast the skot in to the see.*



IN the rayne of the most myghty and vyctoryous Prynce kynge Henry the viii. cruell warre began betwene Englyshe men Frenshemen/ & Skottys. The Englyshemen were so myghty vpon y^e se that none other people of other realmys were able to resyst thẽ/ wherfore they toke many grete enterprysys/ & many shyppys/ & many prysoners of other remys y^t were theyr enmys. Among the which they happenyd on a season to take a skottys shyp. & dyuers skottys they slew & toke prysoners. Among whom ther was a welchmã that had one of the skottys prysoner & bad hym that he shold do of his harnes/ which to do the Skot was very loth/ howbeyt for fere at y^e last he pullyd it of w^t an yuyll wyll/ & sayde to y^e welchmã/ yf thou wilt nedys haue my harnes take it there/ & cast it ouer the bord in to the se. The welchman seyng that sayd. By Cottes blut & her nayll. I shall make her fat¹ it agayn. And toke hym by y^e legges & cast hym after ouer the bord in to the se.

¶ By this tale a man maye lerne y^t he that is

¹ *fat*] i. e. fetch.

subget to another ought to forsake his owne
 wyll/ & folow his wyll & cōmaūdement y^t so
 hath subieccyon ouer hym/ lest it torne to his
 gretter² hurt & damage.

LXII. *Of the man that had³ the dome wyfe.*

The same story in the "Scolehouse of Women," 1542.
 Reprinted in (Utterfon's) "Select Pieces of Early Popular
 Poetry," vol. ii. p. 73-74, Lond. 1825.



HERE was a man that maryed a woman
 whiche hath grete ryches & bewte/
 how be it she had suche an impedymēt
 of nature that she was dome and coude not speke/
 whiche thyng made hym full ofte to be⁴ ryght
 pēfyfye & sad/ wherfore vpon a daye as he walkyd
 alone ryght heuy in hart thynkīg vpō his wyfe.
 Ther came one to hym & askyd hym what was
 the cause of his heuynes/ which answered that
 it⁵ was onely bycause his wyfe was borne dome.
 To whō this other sayd. I shall shewe y^e soone
 a remedy & a medycyn therfore that is thus.
 Go take an aspen lefe & lay it vnder her tōgue
 this nyght she beyng a slepe/ & I warrant the y^t

² *gretter*] Hazl. great.

³ *had*] orig. reads bad.

⁴ *full ofte to be*] Hazl. to be.

⁵ *it*] in orig. is.

ſhe ſhall ſpeke on the morow/ whiche man beyng glad of this medycyne preparyd therfore/ & gathered aſpen leues. Wherefore he layd .iii.¹ of them vnder her tōge whē ſhe was a ſlepe. And vpon y^e morowe whē he hym ſelf wakyd he deſyrous to know how his medycyne wroughte beyng in bed w^t her demaunded² of her how ſhe dyd/ & ſodenly ſhe anſweryd & ſayd. I beſhrewed your hart for wakyng me ſo erly/ & ſo by vertew of y^t medycyne ſhe was reſtored to her ſpeche.

But in cōcluſyon her ſpeche ſo increſyd day by day & ſhe was ſo curſt of cōdyſyō that euery day ſhe braulyd & chyde³ with her huſbande ſo moche y^t at y^e laſt he was more vexyd and had moche more trouble & dyſſeaſe with her ſhrewed wordes then he had before whan ſhe was dome.

Wherefore as he walked another tyme alone he happened to mete agayne with the ſame perſon that taught hym the ſayde medycyne. And ſayde to hym this wyſe.

Syr ye taught me a medycyne but late to make my dome wyfe to ſpeke. Byddyng me laye an aſpen lefe vnder her tonge when ſhe ſlepte. And I layd .iii. aſpen leues there. wherfor now ſhe

¹ .iii.] Hazl. thre.

² *demaunded*] Hazl. he demaunded.

³ *chyde*] i. e. made an inceſſant noiſe.

⁴ *alone*] Hazl. abroad.

ſpeketh. But yet ſhe ſpeketh ſo moche and ſo ſhrewdly that I am more wery of her now than I was before when ſhe was dome.

Wherefore I praye you teche me a medycyne to modifye her that ſhe ſpeke not ſo moche.

This other anſweryd and ſayd thus. Syr I am a deuyl of hell. But I am one of them that haue leſt power there. Albeyt yet I haue power to make a woman to ſpeke. But yet yf⁵ a woman begyn ones to ſpeke/ I nor all the dyuels in helle that haue the moſt⁶ power be not able to make a woman to be ſtyll/ nor to cauſe her to leue her ſpekyng.

¶ By this tale ye may note that a man oftymes deſyreth and coueteth to moche⁷ that thyng that oft torneth to his dyſpleſure.

LXIII. *Of the proctor of arches that had the lytell wyfe.*

This tale may be taken from Ottomarus Luſcinus, “Joci ac Sales mire Feſtivi,” s. l. 1524, 8vo. No. 50, ſign. D 3, *verſo*: “Mulier parua minus malum,” where it is told of Ariſtoteles; it was appropriated by Joh. Gaſtius, “Convivalium Sermonum,” lib. i. p. 313, Baſil, 1549:

⁵ *But yet yf*] Hazl. but and if.

⁶ *the moſt*] Hazl. the more.

⁷ *to moche*] Hazl. moche.

"De uxore parva," and also by E. Walgemuth, "500 Frische und verguldete Haupt-Pillen," s. l. 1669, ii. No. 30, p. 56. In the "Nouveaux Contes à rire," &c. Cologne, 1702, it is told of Leonidas of Lacedemon, and is likewise contained in the "Complete London Jestes," 1771, p. 65; Certayne Conceyts, 14; Conceits, 81; repr. in Shakesp. "Jest Books," iii. pp. 8, 24. Item, Lyrum Carum, 87; Schreger, 17, 114, p. 567.



NE askyd a proctoure of Arches lately before maryed why he chafe hym so lytell a wyfe/whiche answered because he had a text saynge thus. Ex duobus malis minus malum¹ est eliendum/ that is to saye in englyshe. Amonge euyll thynges the lest is to be chofen.

LXIV. *Of the .ii.² nonnys that were shryuyn
of one prest.*



N the tyme of lente there cam two nonnys to saynt Johns in london by-cause of the greate pardon there to be confessyd. Of y^e whiche nonnys the one was a yonge lady & the other was olde. This yonge lady chose fyrst her Confessoure/ and confessyd her that she had synned in Lechery. The con-

¹ *minus malum*] Hazl. minus malis.

² *the .ii.*] Hazl. ii.

fessoure asked w^t whom it was. She sayde it was with a lusty Gallāt. He demaũdyd where it was. She sayd in a pleasaunt grene herber. He askyd further whẽ it was. She sayd in y^e mery moneth of May. Then sayd y^e confessor this wyse. A fayre yong lady/ with a lusty gallant/ in a pleasaunt herber/ in y^e mery³ moneth of May/ ye dyd but your kynde. Now by my trouth god forgyue you & I do.

And so she departed and incōtynent the olde nōne met with her askyng her how she lyked her confessor/ whiche sayde that he was⁴ the best goftly fader y^t euer she hadde And the most easyt in penaunce geuyng.

For cōfort wherof this other nonne went to the same confessor. And shroue her lykewyse that she had synned in Lechery. And he demaunded with whom/ which sayde with an olde Frere/ he askyd where. She sayd in her olde cloyster. He askyd what season. She sayd in lent. Then the confessor sayd thus.

An olde hore to lye with an olde frere/ in the olde cloyster/ in the holy tyme⁵ of Lent. By cokkys body yf god forgyue the yet wyll I neuer forgyue the.

³ *in the mery*] Hazl. and in the mery.

⁴ *that he was*] Hazl. he was.

⁵ *in the holy tyme*] Hazl. and in the holy tyme.

Whiche wordys causyd her to departe all sad and fore abasfhyd.

¶ By this tale men may lerne that a vycyouse aēte is more abhomynable in one person than in an other/ in one feason than in an other and in one place than in an other.

LXV. *Of the esquier that sholde haue bene made knyght.*



WHEN the most noble and fortunate prynce Edward of Englonde made warre in Fraunce with greatte puyf-
faunce and Armye of People.

Whome the Frenche kynge with a nother grete host incounteryd. And when bothe y^e hostis shulde Joyne & the trumpettis began to blow/ a yong squyer of englonde rydyng on a lusty courser of whiche horse the noyse of y^e trūpettys so prykkyd y^e courage y^t the squyer coude not hym retayne/ so that agaynst his wyll he ran vpon his enemys whiche squyer seyng none other remedy set his spere in the rest/ and rode trough the thykkyft of his enemys/ & in conclusyon had good fortune and sauyd hymselfe alyue without hurt/ & the englysh host folowyd & had the vyctory. And after when y^e felde

was done¹ this kyng Edward called the squyer/
 & bad hym knele downe for he wolde make hym
 knyght/ because y^{t2} he valyauntly was y^e man³ y^t
 day which with the most couragyoufe stomak
 aduenturyd fyrst vpon theyr enemys. To whom
 y^e squyre thus answerde. Yf it lyke your grace
 to make any body knyght therfore/ I besече you
 to make my horse knyght & not me/ for certes
 it was his dede & not myne/ & full sore agaynst
 my will.

Whiche answere the kynge herynge refraynyd
 to promote hym to the order of knyghthode/
 reputyng hym in maner but a cowarde/⁴ & euer
 after fauoryd hym the lesse.⁵

¶ By this tale a man may lerne how it is
 wysdome for one that is in good credence to
 kepe hym therin/ and in nowyse to dysable hym-
 selfe to moche.

¹ *done*] Hazl. wonne.

² *because that*] Hazl. because.

³ *man*] orig. reads men.

⁴ *but a cowarde*] Hazl. but for a cowarde.

⁵ *the lesse*] Hazl. the lesse therfore.

LXVI. *Of the man that wold haue the pot stand
there as he wold.*¹

The same story is related in the "Scole-house of Women," 1542; vide "Select Pieces of Early Popular Poetry," Lond. 1825, vol. ii. p. 77-78, "*All though the mete therin were not inough, sodenly cōmaundyd her.*" Mr. Hazlitt considers this passage very corrupt: but the use of the word "*ynough*" in No. 92 shows, plainly enough, that his supposition is false.



YONGE man late maryed to a wyfe thought it was good polycy to get the maystry of her in the begynnyng. Cam to her the pot sethynge ouer y^e fyre all though the mete therin were not inough sodenly cōmaundyd her to take the pot from the fyre. whyche answeryd & sayde that y^e mete was not redy to ete. And he sayd agayne I wyll haue it taken of for my pleasure. This good woman loth yet to offend hym set y^e pot besyde the fyre as he bad.² And anone after he cōmaūded her to set the pot behynde the dore/ & she sayd therto agayne ye be not wyfe therin. But he precisely sayd it sholde be so as he bad. And she gentylly

¹ Hazl. Of hym that wolde gette the maystrye of his wyfe.

² *bad*] in orig. had.

agayne did his cōmaūdement. This man yet not satysfied cōmaunded her to set the pot a hygh vpon the hen rost/ what quod y^e wyf agayne³ I trow ye be mad. And he fyerfly than cōmaunded her to set it there or els he sayd she sholde repēt⁴ She somewhat aferde to moue⁵ his pacience toke a ladder and set it to the roost/ and wēt herself vp the ladder and toke the pot in her hande prayeng her husbande than to holde the ladder fast for flydyng/ whiche so dyd.

And whenne the husbande lokyd vp and sawe the Potte stande there on hyght⁶ he sayde thus. Lo now standyth the pot there as I wolde haue it This wyfe herynge that sodenly pouryd the hote potage on his hed & sayd thus. And now bene the potage there as I wolde haue them.

¶ By this tale men may se it is no wysedome for a man to attempte a meke womā's pacyēce to far lest it torne to his owne hurte & damage.

³ *what quod the wyf agayne*] Hazl. What! quod the wyfe.

⁴ *repent*] Hazl. repent it.

⁵ *moue*] in orig. mone.

⁶ *on hyght*] orig. reads an hyght.

LXVII. *Of the penytent that sayd the shepe of god
haue mercy vpon me.*

In G. Wickram, "Der Rollwagen," Frankf. 1590, fol. 47, *verso*: "Von einem einfaeltigen Bawren der da beichtet vnd kundt nicht beten," this story has been amplified: until St. John's Day the penitent says, "the lamb of God haue mercy vpon me;" afterwards, "the sheep of God;" and later in the year, about the beginning of autumn, "the wether of God." In Kirchhof, "Wendunmuth," Frankf. 1573, i. fol. 255, *verso*: "Ein Schaefer lehrnet betten," he says, "the wether of God," after the priest has reproved him for saying "the sheep of God." Item in Nafr-eddin's "Schwänke," 1857; No. 105, p. 43; cf. No. 115, p. 47.



CERTAYNE confessor in the holy tyme of lente inioyned his penitent to say dayly for his penaunce this prayer. Agnus dei miserere mei/ whiche was as moche to saye in englyshe as y^e Lambe of god haue mercy vpon me. This penitens acceptynge his penaunce departyd & that tyme twelwe moneth after came agayne to be confessyd of the same cōfessoure whiche demaundyd of hym whether he had fulfyllyd his penaunce that he hym inioynyd y^e last yere. And he sayd thus/ ye syr I thank god I haue fulfylled it/ for I haue sayde thus to daye mornynge¹ and so dayly. The shepe of

¹ *mornynge*] Hazl. in the mornynge.

god haue mercy vpon me. To whom the confessor sayd. Nay I bad y^e say Agnus dei miserere mei/ that is y^e lambe of god haue mercy vpon me.

Ye fyr quod y^e penytent ye say trouth that was y^e laste yere/ but now it is at twelfe month² syth/ & it is a shepe by this tyme. Therfore I must nedys say now y^e shepe of god haue mercy vpon me.

¶ By this tale ye may perceyue that yf holy scrypture be expownyd to rude³ Lay people onely in the lytterall scence. Peraduenture it shal do but lytell⁴ good.

LXVIII. ¶ *Of the husband that sayd he was
Johñ daw.*



T fourtuned dyuers to be in cōmuncacyon amonge whom there was a curat or a parysh preeft & one Johan daw a paryshon of his whiche .ii. had cōmuncacyon more bufy than other in this maner. This preeft thought y^t one myght not by felynge knowe one from another in the darke/ John

² *at twelfe month*] Hazl. a twelfemonth.

³ *rude*] Hazl. the.

⁴ *but lyttel*] Hazl. lytell.

daw his paryshon of contrary¹ opynyon layde with his curate for a wager .xl. pence.

Wherupon the parysh preeft wyllynge to proue his wager wente to this John dawes house in the euenynge and sodenly gate hym to bed with his wyfe where whē he began to be somwhat besy. She felynge his crowne sayde shortly with a loud voyce. By god thou art not John daw. That herynge her husbond answerde. Thou sayst trouth wyfe I am here John daw. Therefore mayster person gyue me the money for you haue lost your .xl. pence.

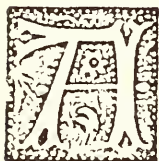
¶ By this tale ye may lerne to perceyue y^t it is no wysdome for a man for y^e couetouse of wynnyng of any wager to put in Jeoperdy a thyng that may torne hym to gretter dysplafure.

LXIX. ¶ *Of the skoler of oxford that prouyd by
souplestry .ii. chekyns .iii.*

In Ottom. Lucinius, "Joci ac Sales, &c." 1524, No. 36, three eggs are proved to be five; see "Certayne Conceyts and Jeafts," 1614, No. 32, in "Shakespeare Jest-Books," iii. p. 14; in Joh. Manlius, "Loci Communes," Basil. 1590, p. 451, three eggs to be six; repeated in Joh. Pet. de Memel,

¹ *of contrary*] Hazl. of the contrary.

"Luftige Gesellschaft," 1695, No. 609. Cammerer, "Fabelæ Æsopicae," Lips. 1570, p. 384, has a story where two eggs are made six; in Gerlach, "Eutrapeliarum," lib. i. No. 871, p. 227, (Lips. 1656,) four eggs are made seven. Similar stories in Mart. Montanus, "Gartengesellschaft," Straßb. s. a. 14; in "Scoggin's Jests," 1626, Mr. Hazlitt's reprint, p. 62; and in "Joake upon Joake," 1721. Compare Cénac Moncaut, "Contes Populaires de la Gascogne," Paris, 1861, p. 5; Reinh. Koehler in "Jahrbuch für Romanische und Englische Literatur," ed. by Ebert, vol. v. fasc. 1, p. 4.



RYCH frankelyn in y^e contrey hauynge by his wyfe but one chyld and no mo for the grete affeccyon that he had to his sayde chylde founde hym at Oxford to scole by the space of .ii. or .iii. yere. This yonge scoller in a vocacyon tyme for his dysport came home to his fader.

It fortunede afterwarde in² a nyght the fader y^e moder & the sayde yonge scoller syttyng at supper hauynge before them no more mete but onely a cople of chykyngs the fader sayd this wyse. Sone so it is that I haue spent moch money vpon the to fynde y^e to scole/ wherfore I haue grete desyre to know what hast lernyd. To whom y^e sone answerde & sayde. Fader I haue studyed foueftrye & by that scyence I can proue y these

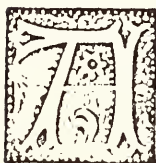
² in] Hazl. on.

.ii. chykins in y^e dysh be thre chykins. Mary sayd y^e fader that wolde I fayne se. The scoller toke one of y^e chykins in his hand & sayd. Lo here is one chykyn/ and incōtynent he toke both y^e chykins in his hand ioyntly & sayd here is .ii. chykins and one & .ii. maketh .iii. Ergo here is .iii. chykins. Then the fader toke one of the chykins to hymselfe and gaue another to his wyfe & sayd thus. Lo I wyll haue one of y^e chykins to my parte/ & thy moder shall haue another & bycause of thy good argument thou shalt haue y^e thyrde to thy supper/ for thou getteyst no more mete here at this tyme/ whiche promyse the fader kept & so the scoller went without his supper.

¶ By this tale men may se that it is grete folly to put one to scole to lerne any subtyll scyence whiche hath no naturall wytte.

LXX. ¶ *Of the frere that stole the podyng.*

The same story is found in Tarlton's "Jests and News out of Purgatory," 1590, edited by J. O. Halliwell, Lond. 1844, (Shakespeare Society,) p. 82.



FRERE of london there was that on a sondaye mornynge yarly in y^e somer seasō came from Londō to Barnet to

make a colacyon/¹ & was there an houre before hye masse began/ & bycause he wolde come to y^e chyrch honestly/ he went fyrst to an alehouse there to wpe his shoys & to make hymself clenely. In the which house there were podyngis to selle/ & dyuers folkys there brekyng theyr faste & etyng podyngys. But y^e frere brake his fast in a secrete place in the same house.

This frere soone after came to the chyrch and by lycence of y^e curat enteryd in to the pulpet to make a colacyon or sermon. And in his sermon there he rebukyd fore y^e maner of them that vsyd² to breke theyr fast on the sonday before hye masse & sayd it was called y^e dyuyls blak brekfast. And with that worde spekyng as he dyd cast his armys out to make his coñtenaũce there fell a podynge out of his sleue/ which he hymself had stolẽ a lytel before in y^e same alehous & when y^e people sawe that & specyally they y^t brake theyr fast there y^e same mornyng & knew wel that y^e wyfe had compleyned how she had one of her podynges stolyn/ they laughyd so moche at the frere y^t he incōtynent went downe of the pulpet³ for shame.

¶ By this tale a man may se that whẽ a precher

¹ *colacyon*] i. e. homily.

² *vsyd*] Hazl. met.

³ *of the pulpet*] Hazl. out of the pulpet.

doth rebuke any fynne or vyce wherin he is knowẽ openly to be gyilty hymself/ fuche prech- yng shall lytell edify to the people.

LXXI. *Of the frankelyns son that cam to take orders.*

To solve the same problem a wife asks her husband who had been the father of the miller's three sons, whereupon this miller is proved to be the father of Shem, Ham, and Japheth, (Joh. Pet. de Memel, "Luftige Gesellschaft," 1695, 1.) In Gerlach, "Eutrapeliarum," lib. i. No. 665, p. 159, the question is, who was the father of Zebedee's children, and the answer: our neighbour, Master Melcher, the miller; in "Scoggin's Jest's," (repr. p. 68,) the scholar says, "Tom Miller of Ofeney was Jacob's father." Also in "Die Sutorio Magistrale seltsame Metamorphosis (der Pedantische Jrrthum, &c." Rapperswil, 1673), and in Balthasar Schupp (Wackernagel's "Lesebuch," iii. 795.)

A very similar story can be heard to this day in Germany: A waiter in the Weidenbusch Hotel in Frankfort o. M. proposes the following riddle to a Prussian Lieutenant: "It is not my brother, it is not my sister, and yet it is my mother's child." The lieutenant guesses and guesses, until at last the waiter tells him that it is he himself. On the following day the lieutenant puts the same riddle at an evening party. The whole company declares: "That is yourself, Lieutenant!" "No, Ladies and Gentlemen, it is the waiter at the Weidenbusch Hotel."



CERTAYNE skoller ther was intendinge to be made prest¹ whiche had nother grete wytte nor lernyng came to the byshop to take orders/ whos folyshnesse y^e byshop perceyuyng because he was a ryche mānes son wolde not very strongly oppose² hym but askyd hym this small questyon. Noe had .iiij. sonnes/ Sem/ Cham & Japhet/ now tell me quod the byshop wo was Japhetis father & thou shalt haue orders. Then sayd y^e scoler By my trouth my lorde I pray you pardõ me. For I neuer lernyd but lyttel of the byble. Then quod the byshop/ go home & come agayn & soyle me this questyon & thou shalt haue orders.

This scoler so departed & came home to his fader & shewde hym y^e cause of the hynderaunce of his orders.

His fader beyng angry at his folyshnes thought to teche hym y^e solucyon of this questyon by a famylyer example & called his spanyels before hym & sayd thus/ thou knowyst well Coll my dogge hath these iii. whelpys Ryg/ Tryg/ & Tryboll. Must not Coll my dog³ nedys be Syre to tryboll. Then quod the scoler by god fader

¹ *prest*] Hazl. a preest.

² *oppose*] in orig. appose.

³ *Coll my dog*] Hazl. all my dogges.

ye faye trouth let me alone now/ ye shall se me do well ynough y^e nexte tyme. wherfore on y^e morowe he wente to y^e byfshop agayne & sayd he coud soyle his questyon. Then sayd the byfshop Noe had .iii. sonnes Sem Cham & Japhet/ now tell me who was Japhetys fader. Mary syr quod y^e scoler yf it please your lordshyp Col my faders dog.

¶ By this tale a man may lerne that it is but lost tyme to teche a fole any thyng whych hath no wyt to perceyue it.

LXXII. *Of the husbandman that lodgyd the frere in hys owne bed.*



T fortunyd so that a frere late in the euenynge desyred lodgyng of a poore man of the countrey/ the whiche for lake of other lodgyng glad to herborowe the frere lodgyd hym in his owne bed. And after he and his wyfe. The frere beyng a sleepe came and lay in the same bedde.

And in the mornynge after the poore man rose and wente to the marketh leuyng the Frere in y^e bedde with his wyfe. And as he went he smyld & laughyd to hymself/ wherfor his ney-bours demaunded of hym why he so smyled/ he

answerd & sayd I laugh to thynk how shamefast the frere shall be when he waketh/ whom I left in bedde with my wyfe.

¶ By this tale a man may lerne that he that ouershotyth hymself doth folyshly yet he is more sole to shewe it openly.

LXXIII. *Of the prest that wold say .ii. gospels for a grote.*

A very curious instance of a corruption proving an edition to be a revision of an older text. Mr. Hazlitt reads "shorte space," and there can be no doubt, that our reading, "shoterey," is the original and older one, as a village, Shottery, is situated, exactly as our story mentions, not a mile from Stratford-on-Avon (West), between this place and Bordon Hill.



OMTYME there dwellyd a prest in Stretforth vpon auyne of small lernynge whiche vndeoutly fange masse/ & often tymes twyse on one day. So it happened on a tyme after his secōde mas was done in shoterey¹ not a myle from Strethforth there mete with hym dyuers merchaunt men whiche wolde haue harde masse/ & desyryd hym to synge masse and he sholde haue a grote/ whiche answerd them

¹ *shoterey*] Hazl. shorte space.

& sayd Syrs I wyll say masse no more this day/
but I wyl say you .ii. gospels for one grote/ &
that is dog chepe a masse in ony place in eng-
londe.

¶ By this tale a man may se that they that be
rude & vnlernyd regard but lytell the meryt &
goodnes of holy prayer.

LXXIV. *Of the courtear that dyd cast the frere
ouer the bote.*

Too imperfect to decypher in Hazl.



A COURTIER & a frere happenyd to
mete togyder in a fery bote & in
cōmunycacyon betwene them fell at
wordys angry & dyspleasyd eche with other/ &
fought & strogled togyder/ so that at the last y^e
courtyer cast the frere ouer the bote/ so was
y^e frere drowned. The ferymã whiche had ben
a man of warre the most parte of his lyfe before
and seynge the frere was so drowned & gon sayd
thus to the courtyer/ I beshrewe thy hart thou
sholdest haue taryed & foughte with hym a lande
for nowe thou hast caused me to lese an halfpenny
for my fare.

¶ By this tale a man may se that he y^t is accustomed in vycyous & cruel company shall lose that noble vertew to haue pyte & compaffyon vpon his neyghboure.

LXXV. *Of the frere that prechyd what mennys fowlys were.*



PRECHER in the pulpet¹ whiche prechyd the worde of god/ & amōg other matters spake of mennys foullys & sayd they were so meruelous & so subtyll y^t a thousand foullys myght daūce in the space of a nayle of a mannys fynger/ amonge whiche audyence there was a mery conceyted felowe of small deuocyon that answerde and sayd thus/ mayster doctōr yf that² a thousande foullys may daunce on a mannys nayle I pray you tell then³ where shall the pyper stande.

¶ By this tale a man may se that it is but foly to shewe or to teche vertew to them that haue no pleasure nor mynde therto.

¹ *in the pulpet*] Hazl. in pulpet.

² *yf that*] Hazl. yf.

³ *you tell then*] Hazl. you than.

LXXVI. *Of the husband that cryed ble vnder
the bed.*

This tale, the origin of which perhaps may go back to Oriental sources, (see Theodor Benfey, "Pantschatantra," Leipzig, 1859, vol. ii. p. 258,) is taken from the "Cent Nouvelles Nouvelles," nov. 4; it is repeated in Celio Malespini, "Ducento Novelle," nov. 15, and in "Les joyeuses Aventures et nouvelles Récréations," Paris, 1682, p. 35, 5^{to}, devis 9.



N londõ there was a certayn artyfycer hauyng a wyf to whõ a lusty galāt made pursute to accomplyshe his pleasur. This womā denyenge shewde the matter vnto her husbande/ whiche mouyd therwith bad hys wyfe to appoynte hym a tyme to come secretly to lye with her all night. And w^t gret krakys & othes sware y^t agaynst his coming he wolde be redy harnesyd & wolde put hym in ieopardy of his lyf except¹ he wolde make hym a grete amendys. This nyght was then² appoynted at whiche tyme this courtyer came at

¹ *agaynst hys coming . . . of his lyf except*] This passage is apparently corrupt in orig., it reads: agaynst his lyf except coming . . . in jeopardy of his comyng, he wolde, &c.

² *then*] orig. reads them.

his howre & entred into the chaumber³ set⁴ his two handsworde⁵ downe & sayde these wordes. Stand thou there thou sworde the deth of .iii.⁶ men.

This husbände lyenge vnder y^e bed in harnes heryng these wordes lay styl for fere. The courtyer anone gat him to bed with the wyfe aboute his prepenfyd besynes/ and within an houre or .ii.⁷ the husbände beyng wery of lyenge began to remoue hym/ the courtyar that herynge askyd the wyfe what thyng that was y^t remouyd vnder y^e bed/ whiche excusynge y^e matter sayde it was a lytell shepe that was wonte dayly to go about the hous & the husbände y^t herynge anone cryed ble as it had ben a shepe.

And so in cōclusyon when y^e courtyer saw his tyme he rose & kyssed the wyfe & toke his leue & departyd. And as soone as he was gone the husbände arose/ & when the wyfe lokyd on hym somwhat abasshyd she began to make a sad cōtēnaunce & sayde Alas fyr why dyd ye not ryse & play the man as ye sayde ye wolde/ whiche answerde and sayde why dame dydest thou not here hym say that his sworde had ben the dethe

³ *into the chaumber*] Hazl. in at the chamber.

⁴ *set*] Hazl. and set.

⁵ *two handsworde*] Hazl. two-hande sworde.

⁶ *.iii.*] Hazl. thre.

⁷ *.ii.*] Hazl. two.

of .iii. men/ & I had ben a fole than yf y^t I had put my felfe in ieopardy to haue ben the fourth. Then fayd the wyfe thus/ but fyr spake not I wyfely then when I fayd ye were a shepe/ yes quod y^e husbande. But than dyd not I more wyfely dame when that I cryed ble.

¶ By this ye may fe that he is not wyfe that wyll put his confydens to moche vpon these grete crakers whiche oftymes wyll do but lytell when it comyth to the poynt.

LXXVII. *Of the shomaker that askyd the colyer
what tydyngys in hell.*

A corresponding tale in *Lyrum Carum*, 125.



HERE was a shomaker¹ fyttynge in his shop y^t sawe a colyer come by thought to deryde hym bycause he was so blake/ askyd² hym what thydynges were in hell³ and how the deuyll fayred. To whome the colyer sayde/ the deuyll fared well⁴ when

¹ *There was a shomaker*] Hazl. A souter.

² *askyd*] Hazl. and asked.

³ *what thydynges were in hell*] Hazl. what newes from hell.

⁴ *sayde/ the deuyll fared well*] Hazl. answered hym he was well.

I sawe hym last for he was rydyng forthe and taryed but for a sowter⁵ to pluk on his botis.

¶ By this ye may se that he that vsyth to deryde other folkys is somtyme hymselfe more derydyd and mokkyd.

LXXVIII. *Of seynt Peter that cryed cause bobe.*



FYNDE wrytē amonge olde gestys how god made saynte peter porter of heuen/ and that god of his goodnes soone after his passyon suffred many men to come to the kyngdome of heuen with small deseruyng/ at whiche tyme there was in heuen a grete company of Welchemen/ whiche with theyre krakynge & babelynge trobelyd all the other. Wherefore god sayd to saynt peter y^t he was wery of them/ & that he wolde fayne haue them out of heuen. To whome saynt Peter sayde good lorde I warrant you y^t shalbe shortly done/⁶ wherefore saynt peter went out of heuē gatys & cryed w^t a loude voyce Cause bobe/ y^t is as moche to say as rostyde chese/ whiche thyng y^e welchmen heryng ran out of heuyn a great pace. And when saynt Peter sawe them al out he sodenly went in to

⁵ *sowter*] i. e. cobbler.

⁶ *shortly done*] Hazl. done.

heuen and lokkyd the dore and so sparryd all the welchmen out.

¶ By this ye may se that it is no wyfdome for a man to loue or to set his mynde to moche vpon ony delycate or wordly pleasure wherby he shall lose the celestyall & eternall Joye.

LXXIX. *Of hym that aduenturyd body & soule
for hys prynce.*



TWO knyghtes there were whiche went to a stondyng felde w^t theyr prynce. But one of them was cōfessyd before he went/ but the other wēt into the felde w^out shryft or repētaūce/ afterward this prīce wā y^e feld & had y^e vyctorye y^t day/ wherfore he y^t was cōfessyd came to y^e prīce & askyd an offyce & sayd he had deseruyd¹ it for he had don good seruyce & aduētured that day as far as ony man in y^e felde/ to whō the other y^t was vncōfessyd answeryd and sayd nay by the mas I am more worthy to haue a rewarde than he/ for he aduenturyd but his body for your sake for he durst not go to y^e felde tyl he was cōfessyd/ but as for

¹ *he had deseruyd*] Hazl. that he had deserved.

me I dyd iupd both body lyfe & foule for your
fakē/ for I went to the felde without cōfessyon
or repentañce.

LXXX. *Of the parson that stall the mylners elys.*

Too imperfect to decypher in Hazl.

In Reginald Scot, "Discovery of Witchcraft," 1584,
London, 1651, 4to. p. 191, the same story is related.



CERTAYN mylner ther was which
had dyuers pōdys of elis wherī was
good store of elys/ wherfore y^e pson
of y^e town which lokyd like ā holy mā dyuers &
many timis stale many of thē in so moch y^t he
had left few or none behind him/ wherfore this
milner seyng his elis stolyn & wist not by whō
cam to y^e sayd pson & desyrid² hym to curse
for thē y^e pson sayd he wolde. & y^e next sōday
cā in to y^e pulpet w^t book bell & cādell & pcei-
yng there were none in y^e chirche y^t vnderstode
latyn sayd thus/ he y^t stale y^e milners elis laudate
dominum de celis but he y^t stale y^e grer elis
gaudeat ipse in celis/ therw^t put out y^e candell.
why³ fyr quod y^e mylner no more for this fauce
is sharp ynough for hym.

² *desyrid*] in orig. *desfrid*.

³ *why*] in orig. *who*.

¶ By this ye may se that some curatys that loke full holyly be but desemblers & ypocrytis.

LXXXI. *Of the welchman that saw one .xl. shyl.
better than god.*



WELCHMAN on a tyme went to chirche to here mas whiche hapenyd to come in euyng at y^e sacryng time when he had hard y^t mas to y^e ende he wēt home wher one of his felowes askyd hym whether he had sene god almighty to day which āswerd & sayd nay but I saw one lx. s. better thā he.

¶ By this ye maye se that they be euyll brought vp haue but lytyll devocyon to pray and vertew.¹

LXXXII. *Of the frere that sayd dyryge for the
hoggys fowle.*

A corresponding tale is found in the "Nouveaux Contes à rire," &c. Cologne, 1702, p. 13: "Cochon adroitement volé par des Bohémiens," where a family of thieves steal a hog, kill it, and upon search being made for it, cover it with a cloth and weep as for their father.

¹ The moral is wanting in Hazl.

UPON a tyme certayn women in the countrey were appoynted to deryde and mokke a frere a lymytour that vsyd moche to vyfyt them. wherupon one of them a lytyll before that² the frere came kyllled an hog & for dysport leyd³ it vnder the borde after the maner of a corse and tolde the frere it was her good mã and desyred hym to say dirige for his soule wherfore the frere and his felaw began Placebo and Dirige and so forth sayd the feruyse full deuowtly which the wyues so heryng/ coude not refrayne them selfe from lawghynge and wente in to a lytyll parler to lawgh more at theyr plesure. These frerys somwhat suspected the cause and quykly or that y^e women were ware lokyd vnder the borde and spyed that it was an hog/ sodenly toke it bytwene them and bare it homeward as fast they myght.⁴ The women seyng that ran after the frere and cryed come agayn mayster frere come agayne and let it allone/ nay by my fayth quod y^e frere he is a broder of oures and therfore he must nedys be buried in our cloyster/ and so the frerys gate the hog.

² *before that*] Hazl. before.

³ *leyd*] in orig. seyde.

⁴ *as fast they myght*] Hazl. as fast as they might.

¶ By this ye may se that they that vse to deryde and mok other somtyme it tornyth to theyr one losse and damage.

LXXXIII. *Of the parson that sayd masse of requiẽ
for Crystys sowle.*

This tale is taken from Henr. Bebelii, "Facetiæ, Opuscula," s. l. & a. 4to. sign. A a 4, "Fabula," (or in Frischlini, "Facet." i. No. 7, p. 37, "De inscitia cuiusdam sacerdotis fabula perfaceta"): "Nesciebat quidam sacerdos satis infulsus, quid esset cantandum in officio diuino die resurrectionis christianæ, misit itaque ædituum ad vicinum sacerdotem, qui cum dixisset, Resurrexi, ædituus literarum ignarus, tantum meminit re, quod sæpius repetiuit, quo audito sacerdos ille simplex et rudis, bene est, dixit requiem cantandum est, quoniam diem depositionis (vt vocant) Jesu Christi celebrari convenit, nam in triduo mortuus est."

It is repeated in "Der Wegkürzer, das dritte theil des Rollwagens," &c. Frankf. 1590, fol. 15 *verso*; and in "Scoggin's Jestes," 1626, p. 74, (repr. 1864, p. 75,) "How the Priest said *Requiem æternam* on Easter day."



CERTAYNE preſt there was that dwellyd in y^e coũtery which was not very¹ lernyd. Therfore on Eeſter euyn he ſet his boy to y^e preſt of the next town

¹ *very*] Hazl. very well.

y^t was .ii. myle from thens to know what masse he sholde synge on y^e morowe. This boy came to the sayd prest and did his maysters errāde to hym. Then quod the prest tel thy mayster that he must synge to morow of the resurrexyon/ and furthermore quod he yf thou hap to forget it tel thy mayster that it begynneth w^t a gret R. and shewed hym the masse booke where it was wryten Resurrexi. &c. This boy than wente home agayne and all the way as he went he clateryd styll. Resurrexi Resurrexi/ but at y^e last he hapenyd to forget it clene and whē he came home his mayster askyd hym what masse he sholde synge on y^e morowe. By my troth mayster quod the boy I haue forgotten it/ but he bad me tell you it begā w^t a gret .R. By god quod the prest I trowe thou sayest trowth for now I remember well it muste be requiem eternam/ for god almyghty dyed as on yester day² & now we must say masse for his soule.

¶ By this ye may se that when one fole sendyth another fole on his errand oftentymes the besynes is folyshly³ spede.

² *as on yester day*] Hazl. upon Good Fryday.

³ *is folyshly*] Hazl. folyhly.

LXXXIV. *Of the herdman that sayd ryde apace
ye shall haue rayn.*

In "Joe Miller's complete Jest Book," London, 1845, No. 425, p. 128, the same story is told of Newton. See "Scoggin's Jestes," 1796, p. 47: "How Scogin gave a Cowheard forty shillings to teach him his cunning in the weather." Mr. Hazlitt's reprint, p. 115.



SKOLER of Oxenford whiche had studeyed y^e iudycyals of astronomy ð a tyme was rydyng by y^e way which cā by a herdmā & inquiryd of hym how far it was to y^e next town/ fyr quod y^e herdmā ye haue notthyder past a myle & ā half/ but fyr quod he ye nede to ryde apace for ye shal haue a shour of rayn er ye cōe thyder/ what quod y^e skoler y^t is not so for here is no token of rayn for all¹ y^e cloudys be both fayr & clere/ by god fyr quod y^e herd mā but ye shall fynd it so. The skoler then rode forth his way & or he had ryden half a myle forther there fel a good showre of rayn that the skoler was well wasshyd and wete to y^e skyn/ y^e skoler then tournyd his horse and rode agayne² to the herdman & desyred hym to teche hym that connyng. nay quod y^e herdman I wyll

¹ *for all*] Hazl. for.

² *rode agayne*] Hazl. rode.

not teche you my connyng for nought/ thã the
 skoler profferyd hym .xl. shyllyngys to teche hym
 that connyng/ the herde man after he had re-
 ceuyed his money sayde thus. Syr se you not yöder
 dun a kow³ with the whyte face/ yes quod the
 skoler. Suerly quod y^e herdmã whẽ she daũsyth
 and holdyth vp her taylor it shal haue a shoure of
 rayne within halfe an howre after.

¶ By this ye may see y^t the cōnyng of herdmen⁴
 & shepardes as touchyng alteracyōs of weders
 is more sure than y^e iudycyallys of Astronomy.

LXXXV. *Of hym that sayd I shall haue nere
 a peny.*



N a certayn town ther was a rych man
 that lay on his deth bed at poynte of
 deth whiche chargyd his executours
 to dele⁵ for his soule a certayn sōme of money
 in pence & on this condicyon chargyd them as
 y^e wolde answere afore God⁶ that euery pore
 man that came to them & tolde a trewe tale
 sholde haue a peny & they that sayd a fals

³ *kow*] Hazl. ewe.

⁴ *herdmen*] orig. reads herdman.

⁵ *to dele*] i. e. to give.

⁶ *afore God*] in orig. afore. God.

thynges sholde haue none/ & in the dole¹ tyme there came one which sayde y^t god was a good man/ quod y^e executours thou shalt haue a peny for thou sayste trouthe. Anone came another & said y^e deuyll was a good man/ quod the executours there thou lyeest therefore thou shalt haue nere a peny. At last came one to y^e executours & sayd thus/ ye shall gyue me nere a peny/ which wordys made the executours amasyd and toke aduysment whether they shold gyue hym the peny or no.

¶ By this ye may se it is wysdome for Juggys in deutefull matters of law to beware of hasty iugement.

LXXXVI. *Of the husband that sayd his wyfe and he agreed well.*

Too imperfect to decypher in Hazl.



MAN askyd his neybour which was but late maryed to a wydow how he agreyd with his wyfe for he said y^t her fyrst husbād and she coud neuer agre/ by god quod y^e other we agre meruelous wel. I pray the how so/ mary quod y^e other I shall tell y^e/

¹ *dole*] i. e. grief.

when I am mery she is mery/ & when I am sad she is sad/ for whē I go out of my doris I am mery to go from her & so is she/ & when I come in agayne I am sad & so is she.

LXXXVII. *Of the preest that sayd comede episcopo.*

From the "Margarita Facetiarum," Argent. 152, sign. O vi.

Another version of this tale is related in "Scoggin's Jests:" How the Priest was complained on for keeping a young wench in his house," (repr. 1864, p. 78.)



N y^e tyme of vyfytacyō a bysfhop whiche was fomewhat lecherous & had got many chylderne preparyd to come to a preftes houle to fe² what rule he kept which preft had a lemā in his houle called Ede & by her had .ii. or .iii. fmale chyldrē in fhort fpace/ but agayn y^e bysfhop commyng y^e preft³ preparyd a rome to hyde his lemā & his chyldrē ouer in y^e rofe of his hall/ & whē y^e bysfhop was come & fet at dyner in y^e fame hal hauyng .x. of his owne chyldrē about hym this prefte which coud fpeke lytell latyn or none bad the bysfhop in

² to come to a preftes houle to fe] Hazl. to queftion a preft.

³ the preft] Hazl. he.

latyn to ete saynge Comede episcope. This womã in the rofe of the house herynge the preft say fo had wente he had callyd her byddyng her com Edee & ãswerd shortly & sayd fhall I brynge my chylderen w^t me also. This byshop herynge this¹ vxor tua ficut vitis abundans in lateribus domus tue. The preeft thẽ half amafyd anfweryd shortly² and sayd Filii tui ficut nouelle³ olyuarum in circuitu menfe tue.

¶ By this ye may fe that they that haue but small lernynge fomtyme fpeke truely vnaduyfyd.

LXXXVIII. *Of the woman that ſtale the pot.*



ON ashe wednysday in y^e mornynge was a curat of a church whiche had made good chere the nyght afore/ & fyttyn vp late & came to y^e church to here cõfessyon to whom there came a woman/ and amõge other thyngys she cõfessyd her that she had stolyn a pot. But than because of grete watche that this preeft had/ he there sodenly felle a slepe/ and whẽ this woman sawe hym not wylling to here her she rose vp⁴ & wẽt her way/ & anone an

¹ *herynge this*] Hazl. hering this, sayde in sporte.

² *answeryd shortly*] Hazl. answerd.

³ *nouelli*] orig. reads nouvelle.

⁴ *rose vp*] Hazl. rose.

other woman kneled downe to the same preſt
& began to ſay benedicite wherwith this preſt
ſodenly wakyd wenyng⁵ ſhe had ben the other
woman & ſayd al angerly/ what art thou now at
benedicite agayne tell me what dydeſt thou when
thou hadyſt ſtolyn the pot.

LXXXIX. *Of maſter whyttyntons dreme.*



ONE after one mayſter Whyttintō had
bylded a colege on a nyght as he ſlept
he dremyd that he ſad in his church
& many folkys ther alſo/ & further he dremyd
y^t he ſawe our lady in the ſame chyrch w^t a glas
of goodly oyntement in her hand goynge to one
aſkyng hym what he had done for her ſake/
whiche ſayd that he had ſayd our ladys ſauter⁶
euery day wherfore ſhe gaue hym a lytyll of the
oyle. And anon ſhe went⁷ to another aſkyng
hym what he had done for her ſake which ſayd
that he had ſayd .ii. ladys ſauters euery day/
wherfore our lady gaue hym more of y^e oÿtement
than ſhe gaue y^e other. This mayſter whyttentō

⁵ *wakyd wenyng*] Hazl. awaked, and wenyng.

⁶ *ſauter*] i. e. Pfalter.

⁷ *ſhe went*] in orig. ſe went.

then thought that when our lady sholde come to hym she wolde gyue hym all the hole glas bycause y^t he had bylded such a gret colege & was very glad in his mynd. But whē our lady cam to hym she asked hym what he had suffred for her sake/ which wordys made hym gretly abashyd bycause he had nothyng to say for hym selfe/ & so he dremyd¹ that for all the gret dede of byldyng of y^e sayd Colege he had no parte of y^t goodly oyntement.

¶ By this ye may² se that to suffer for goddys sake is more merytoryous than to gyue gret goodys.

xc. *Of the prest that kyllyd hys horse callyd modicum.*



CERTAYNE byshop appoynted to go on vyfytacyon to a prestys hous³ and bycause he wolde haue the preest do but lytell⁴ cost vpon hym he bad hym dresse⁵ but lytyl mete saying thus in latyn.⁶ Preparas

¹ *he dremyd*] Hazl. him informed.

² *may*] orig. reads mnay.

³ *prestys hous*] Hazl. preeste's.

⁴ *lytell*] in orig. lyiell.

⁵ *bad hym dresse*] Hazl. told him to prepare.

⁶ *thus in latyn*] Hazl. thus.

mihi modicū. This preeft which vnderftode hym not halfe wel had a horfe called modicū wherfore he thought to obtayne the byſhops fauour & agaynſt y^e byſhops comyng kyllled his horfe that was called modicum wherof the byſſop & his ſeruātes ete pt which whē y^e biſhop knew afterward was gretly diſpleſid.

¶ By this ye may ſe that many a ſole doth moche coſt which⁷ hath but lytyll thank for his labour.

xci. *Of the maltman of Colbroke.*

Wanting in Hazl.

Similar trickeries are of very frequent occurrence; ſee f.i. Kirchhof, "Wendunmuth," Frankf. 1573, No. 313-17, fol. 302 *verſo*.



CERTAYNE maltman of colbroke whiche was a very couetous wreche and had no pleaſure but onely to get money came to london to ſell his malt and broughte with hym .iiii. capons & there reſeyuyd .iiii. or .v. li. for malte and put it in a lytell purs tyed to his cote and after wente aboute the ſtrettys to ſell his capons whom a pollyng

⁷ *which*] Hazl. at dyners, whiche.

felowe that was a dycer and an vnthryft had espyed and Imagyned how he myght begyle the man other of his capons or of his money and came to this maltman in the street berynge these capons in his hande and askyd hym how he wolde sell his capons and when he had shewyd hym the pryse of them he bad hym go with hym to his mayster and he wolde shew them to his mayster and he wolde cause hym to haue money for them whertō he agreed. This Poller wente to the cardynalls hat in lombardys strete & when he came to the dore he toke the capons from the maltman and bad hym tary at the dore tyll he had shewed his mayster and he wolde come agayn to hym and brynge hym his money for them. This poller when he had gotten the capons wente in to the house and wente thorowe the other bak entre in to Cornhyll and soo toke the capons with hym/ and when this maltman had stond there a good season he askid one of the tauerners where the man was that had the Capons to shewe to his mayster/ mary quod the tauerner I can not tell the here is nother mayster nor man in this house for this entre here is a comen hye way and gooth in to cornhyl/ I am sure he is gone a weye with thy capōs. This maltman herynge that ran throwe the entre in to cornhyll and askyd for a felowe in a tawny cote that had capons in his

hand. But no man coude tell hym whiche waye he was gone and soo the maltman losse his capons and after wente in to his Inne all heuy and fad and toke his horse to thentent to ryde home. This poller by that tyme had chaungyd hys rayment and borowyd a furred gowne and came to the maltman syttyng on horseback and sayd thus/ good man me thought I harde the inquire euyn now for one in a tawny cote that had stolyn from the .iiii. capōs yf thou wylt gyue me a quart of wyne go with me and I shall bryng y^e to a place where he syttyth drynkyng with other felowes & had y^e capons in his hande. This maltman beyng glad therof graūtyd hym to gyue hym the wyne bycause he semyd to be an honest man/ and went w^t hym vnto the dagger in chepe. This poller then sayd to hym go thy way streyght to thend of y^t long entre & there thou shalt se whether it be he or no & I wyl holde thy horse here tyll thou come agayn. This maltman thynkyng to fynde the fellow with his capōs wēt in & left his horse with the other at the dore. And as soone as he was gon in to the house this poller lad the horse awaye in to his owne lodgyng. This maltman inquiryd in the house for his fellowe with the capons but no man coude tell hym no tydyngys of suche man/ wherefore he came agayne to y^e dore all sad & lokyd

for hym y^t had his hors to kepe/ & bycause he sawe hym not he askyd dyuers there for hym/ & some sayd they saw hym & some sayde they saw hym not/ but no man coude tell whiche waye he was gone wherfore he wente home to his Inne more sad thã he was before/ wherfore his host gaue hym coũcell to get hym home & beware how he trustyd any men in londõ. This maltman seyng none other cõfort went hys hy way homewarde.

This poller which lyngeryd alway there aboute the Inne hard tell that the maltman was goyng homewarde a fote apparelyd hym lyke a mannys prentyse & gat a lytell boget stuffyd full of stons on his bake & wente before hym to charynge croffe & taryed tyll y^e maltman came/ & askyd hym whether he wente whiche sayd to Colbroke. Mary quod y^e other I am glad therof for I must goo to braynforde to my mayster to bere hym money which I haue in my boget & I wolde be glad of cõpany. This maltman bycause of his owne money was glad of his cõpany/ & so they agreed & wente togyder a whyle. At the last this poller went somwhat before to knyghtbryge & sat vpon y^e brydge & restyd hym with his boget on his bak/ & when he saw y^e maltmã almost at hym he let his boget fall ouer y^e brydge in to y^e water. & incontynent start vp & sayd to y^e maltman alas

I haue let my boget fal in to y^e water & there is .xl. li. of money therin/ yf thou wylt wade in to y^e water & go feke it & get it me agayne I shall gyue y^e .xii. pence for thy labour/ this maltman hauynge pyte of his losse & also glad to get the .xii. pence plukyd of his hose cote & shyrt & wadyd into y^e water to feke for the boget. And in y^e mene whyle this poller gotte his clothis & cote wher to the purs of money was tyde & lepte ouer the hedge & wente to westmynster.

This maltman within a whyle after with grete payne & depe wadynge founde y^e boget & came out of the water & sawe not his felowe there & sawe that his clothys & money were not there as he left them suspec^tyd y^e mater and openyd the boget and than founde nothyng therin but stonys cryed out lyke a mad man and ran all nakyd to london agayne and sayde alas alas helpe or I shall be stolen. For my capons be stolen. My hors is stolen. My money and clothys be stolen and I shall be stolen myself. And so ran aboute the stretys in london nakyd & mad cryenge alway I shall be stole. I shall be stolen. And so contynuyd mad durynge his lyfe & so dyed lyke a wretche to the vtter dys^truccyon of hym self & shame to all his kyn.

¶ By this tale ye may se that many a couetouse wrech y^t louyd his good better than god and

fettyth his mynde inordynatly theron by the ryghte iugment of god oftymes comyth to a myserable and shamfull ende.

XCII. *Of the welchman that stole the englyshmans cok.*



WELCHEMAN dwellynge in englonde fortunèd to stele an englyshmans cok & sette it on y^e fyre to seth wherfore this englyshman suspectyng y^e welchmã cam in to his hous¹ & sawe y^e cok setyng on y^e fyre & sayd to y^e welchmã thus. Syr this is my cok. Mary quod y^e welchmã & yf it be thyne y^e shalt haue thy parte of it/ nay quod y^e englyshmã y¹ is not ynough. By cottes blut & her nayle quod y^e welchmã yf her be not ynough now her wyll be ynough anone for her hath a good fyre vnder her.

XCIII. *Of hym that brought a botell to a prest.*



ERTAYNE of y^e vycars² of poulys dysposyd to be mery on a sondaye at hye masse tyme sent another mad felowe

¹ *in to his house*] Hazl. to his house.

² *of the vycars*] Hazl. vycars.

of theyr accoyntaũce vnto a folyshe dronken preste to gyue hym a botell/ whiche man met with the preste vpon the top of y^e stayrys by y^e chaũcell dore & spake to hym & sayde thus. Syr my mayster hath send you a botel to put your drynke in bycause ye can³ kepe none in your braynes. This preste therwith beyng very angry all sodenly toke the botell & with his fote flange⁴ it downe into y^e body of the chyrche vpon the gentylmens hedes.

xciv. *Of the endytemēt of Jhesu of Nazareth.*



CERTAYNE Jury in the counte of Myddelfex was inpaneld for y^e kynge to inquere of all indytementes murders & felonyes. The persons of this panel were folyshe couetous & vnlerned/ for who so euer wolde gyue thẽ a grote they wolde assyue & veryfy his byll whether it were true or fals w'out any other profe⁵ or euidẽce/ wherfore one y^t was a mery cõceytyd felowe perceyuyng theyr smale cõcyence & grete couetousnes put in a byll intituled after this maner. Inquiratur pro dño regi

³ *ye can*] Hazl. he can.

⁴ *flange*] i. e. project out.

⁵ *any other profe*] Hazl. any profe.

fi Jēsus nazareus furatus est unū afinū ad equitandum in egiptū/ & gaue thē a grote and desyryd y^t it myght be veryfyed. The sayd Jury whiche loked all on the grote & nothyng on y^e byll as was theyr vse wrote billa vera on y^e bak therof which byll when it was presentyd into y^e court whē y^e Jugys loked theron they sayd opēly before all y^e people lo fyrs here is y^e meruelouft verdyt y^t euer was presentyd by any¹ inquest for here they haue indyted Jēsu of Nazareth for stelyng of an asse which whē y^e people hard it/ it made thē both to laugh & to wōder at y^e folyshnes & shāful piuri of thē of the equeste.

¶ By this ye may se it is grete parell to enpanell any iurorous² vpon any equest whiche be folysh & haue but small concyence.

xcv. *Of hym that prechyd agaynst theym that rode on the sonday.*

The same story is found in Frischlini, "Facetiæ," Lips. 1600 (or 1602), p. 2, De sacerdotē jeunium Quadragesimale defendente: "Quidam ineptus, ne dicam impius Sacerdos, cum jeunium Quadragesimale et discrimen ciborum defenderet, et pœnam omnibus contemptoribus et hæreticis comminatus esset, ad erroris sui patrociniū etiam

¹ any] Hazl. an.

² iurorous] orig. reads iurroous.

Christi et Apostolorum exemplo abutebatur. Quid enim, inquit, de Christo et Apostolis eius dicam? qui nescio qua voluptate deliniti, cum paschatis festo non expectato, die Jouis proxime antecedente, agnum deuorassent, Christus statim altera post die in crucem actus est: Apostolorum vero, qui vna comederant, nemo sicca morte periit."



N a certayn parysh a frere prechyd/
and in his sermon he rebuked them
y^t rode on y^e sonday/ euer lokyng vpon
one man y^t was botyd & spurryd redy to ryde.
This man parceyuyng y^t all y^e people notyt hym
sodenly half in anger answerde y^e frere thus/ why
prechyst thou so moch agaynst them y^t ryde on
y^e sonday for cryste hymselfe dyde ryde on palme
sōday/ as thou knowyst well it is wryten in holy
scrypture. To whō y^e frere sodely answerd &
sayd thus/ but I pray y^e what cā therof was he
not hāgid on y^e fryday after/ which herynge all
y^e people in y^e church fell on laughing.

xcvi. *Of the one brother that founde a purs.*

Repeated in "Joe Miller's Complete Jest Book," London, 1845, No. 671, p. 205; and in Joh. Val. Meidinger, "Pract. Französische Grammatik," 23rd edit. (1818), p. 551. Comp. "Waldis, Æsopus," 4, 4.



HERE was a certayne man that had two sonnys vnlyke of condycyons. For the eldyſt was luſty and quyk and vſyd moche to ryſe erly and walke in to the feldys/ than was the yonger ſlowe and vnluſty and vſyd to lye in bed¹ as longe as he myght. So on a daye the elder as he was wonte roſe erly and walkyd in to the feldys and there by fortune he founde a purs of money and brought it home to his fader. His fader when he had it wente ſtreight to his other ſone yet lyenge then in his bed & ſayd to hym. O thou ſlogarde quod he ſeyſt thou not thyne elder² broder how he by his erly ryſyng had found a purs with money whereby we ſhalby gretely holpen all oure lyfe/ whyle thou ſluggynge in thy bed doſt³ no good but ſlepe. He then wyſt not what to ſay but anſweryd ſhortly and ſayd fader quod he yf he that hath loſt the purs and money had lyne in his bed that ſame tyme that he loſt it as I do now my broder had founde no purs nor money to daye.

¶ By this ye may ſe that they that be accuſtomyd in vyce and ſyn wyl alway fynd one excuſe or other to cloke there with theyr vyce and vnthryftynes.

¹ *in bed*] Hazl. in his bed.

² *elder*] Hazl. eldeſt.

³ *doſt*] Hazl. doſt thou.

xcvii. *Of the answere of the masters to the mayd.*



CERTAYN wyfe ther was whiche was fomwhat fayre and as all women be y^t be y^e fayre⁴ was fomwhat proude of her bewty/ & as she and her mayd sat togeder she as one that was desyrous to be preysyd sayd to her thus. I fayth Jone how tynkyst thou am I not a fayre wyfe/ yes by my trouth maystres quod she ye be the fayrest that euer was except our lady/ why by Cryst quod y^e maystres though our lady were good yet she was not so fayre as men speke of.

¶ By this ye may se it is harde to fynde a bewtyouse woman without pryde.

xcviii. *Of a certayn. aldermans dedys of london.*

Wanting in Hazl.



CERTAYNE alderman of London there was lately dysceased whiche now shall be nameles whiche was very couetouse as well before he was maryed as after/ for when he was bachelor euer when his hosen were

⁴ *the fayre*] Hazl. fayre.

broken so that he coude were them no longer for fhamē then wolde he cutte them of by the knee and putte on a payre of ledder buskyns on his bare leggys whiche wolde las̄te hym a two or thre yere. Furthermore it was his maner when he was a bacheler euery nyght where that he was to borowe a candels ende to brynge hym home whiche he wolde alway put in a cheft that he had at his chamber. So that by that tyme he was maryed/ he had a chefte of candels endis that wayd̄ two or thre hondred weyghte.

Sone after that he was maryed to a ryche wydowe and than folkys thought he wolde be better than he was before. But so it happenyd that a gentylman gaue hym a pasty of an harte whiche euery day he caused to be sette on the table for seruyce/ how be it he wolde neuer for nygynshyp let it be openyd/ so that it was a moneth or vi. wekys or euer it was touched. At whiche tyme it fortunēd a man of his accoyntaunce beyngē there often and seyngē this pasty neuer to be openyd sayde fyr by my trouth I wyll tame your pasty/ whiche openyd y^e pasty and incontynent lepte out .iii. or .iiii. myce vpon other gentylmens trēchows whiche had crept in at an hole vnder nethe the bottam and hadde etyn vp all the mete therin. Also this alderman was of suche condycyon y^t he wolde here .ii. or .iii.

maffys euery daye/ and whan any pore folke came to begge of hym he wolde rebuke them and say that they dyde lette hym in heryng of them so that he wolde neuer gyue peny in almys. And on a tyme as he sat at saynt Thomas of Acres herynge masse he sawe a yonge begynner a dettour of his that owyd hym .xx. li. whiche as sone as he sawe hym he commaunded one of his seruantes to get a fergyaunt & to arest hym whiche yonge man immediatly after was arestyd/ and whan he was in the counter he desyred dyuers of his frendys to intrete with this Aldermā for dayes of payment whiche men in the mornyng after came to this Alderman knelynge at masse & intretyd hym for this man desyrynge hym to take dayes of paymēt whiche answeryd them thus. I praye you troble me not now for I haue harde one masse all redy & I wyll here an other or I medle with worldly matters. But yf ye haue the money here I wyll take the now or elles I pray you speke to me no more/ and so these men coude get no other answer. And this Alderman kept this yonge man styll in pryson tyll at the laste he there dyed. And so he causyd lykewyse dyuers other to dye in pryson and wolde neuer forgyue them/ wherfore afterward this alderman dyed sodenly wherfore dyuers & many were glad of his deth.

xcix. *Of the northern man that was all hart.*

NORTHEN man there was whiche wente to seke hym a seruyce. So it happenyd that he came to a lordys place whiche lord than had war w^t another lord. This lord thā askyd this northē mā yf y^t he durst fyght/ ye by goodys byēs quod y^e northē mā y^t I dare for I is al hart. whervpon the lorde retayned hym in to his seruyce. So after it happenyd y^t this lorde sholde go fyght with his enmyes w^t whom also wēt this northē man which shortly was smytē in y^e hele w^t an arow wherfore he incōtynētly fell downe almost dede wherfore one of his felaws sayd art thou he y^t art all hart and for so lytyll a stroke in the hele now art almost dede. To whom he answeryd & sayd by goddes sale I is hard hed/ leggys/ body helys & all/ therfore ought not one to fere when he is stryken in y^e hart.

c. *Of the burnyng of old Johñ.*

The same story is related in Kirchhof, "Wendunmuth," Frankf. 1573, No. 348, fol. 333 *verso*, "Von einem hülzern Johannes;" and in C. F. Gellert's "Fabeln," buch iii. "Die Wittwe," Leipzig, 1836, p. 165.



N a certayn towne there was a wyfe somwhat agyd that had beryed her husband whose name was callyd Johñ/¹ whom she loued so tenderly in his lyfe that after his deth she causyd an ymage of tymber to be made in vsage and person as lyke to hym as coude be/ whiche ymage all day longe lay vnder her bed and euery nyght she causyd her mayde to wrap it in a shete & lay it in her bed & callyd it olde Johñ. This wyfe also had a prētyse whose name was Johñ/ whiche John wolde fayn haue weddyd his maystres not for no grete pleasur but onely for her good bycause she was rych/ wherfor he imaginyd how he might obtayn his purpose & spake to y^e mayde of y^e hous & desyryd her to lay hym in his maystres bed for one nyght in stede of the pycture/ & promysed her a rewarde for her laboure/ which mayd ouer nyght wrappyd y^e sayd yōg mā in a shete & layd hym in his maystres bed as she was wōt to lay y^e pycture.

This wydow was wont euery nyght before she slept & dyuers tymes whē she wakyd to kys the sayd pycture of old Johñ/ wherfore y^e sayd nyght she kyssyd y^e sayd yong mā beleuyng that she had kyft y^e pycture/ & he sodēly start & toke her in his armys and so well plesed her then/ that olde

¹ *was callyd John*] Hazl. was John.

Johñ from thēs forth was clene out of her mynde & was cōtent y^t this yonge Johñ ſholde lye w^t her ſtyll all y^t nyght & y^e pycture of olde John ſholde lye ſtyl vnder y^e bed for a thyng of nought. After this in y^e mornynge this wydow intendyng to pleſe this yōg Johñ which had made her ſo good paſtyme all the nyght bad her mayd go dreſſe ſome good mete for theyr brekefaſt to feſt therwith her yōg Johñ/ this mayd whā ſhe had lōge ſought for wood to dres y^e ſayd mete told her maſtres y^t ſhe coud fynd no wood y^t was dry except onely y^e piçture of old Johñ y^t lyeth vnder y^e bed/ thē quod y^e wyf agayn/ fath¹ hym down & lay hym on y^e fyre for I ſe well he wyll neuer do me good nor he wyll neuer do better ſeruyce though I kepe hym neuer ſo longe. So the mayd by her cōmaundemēt dreſſid y^e brekfaſt/ & ſo olde Johñ was caſt out for nought & brent & from thens forth yong Johñ occupied his place.

¶ By this tale ye may ſe it is no wyſdome for a mā to kepe longe or to chyryſhe that thyng y^t is able to do no pleaſure nor ſeruyce.²

¹ *fath*] i. e. fetch.

² The moral is wanting in Hazl.

¶ FINIS.

¶ Thus endeth the booke of a .C. mery
talys. Empryntyd at London at the fygne of
the Merymayd At Powlys gate next
to chepe fyde. ¶ The yere
of our Lorde .M. v. C.
.xxvi. ¶ The .xxii.
day of Nouẽber.

JOHANNES RASTELL.

¶ Cum preuilegio
Regali.

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